

The CHRISTIAN CENTURY

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Mt. Hood as Seen From Portland.

CHINA'S SOCIAL RECONSTRUCTION

Amazing Changes in Temper and Custom of Ancient Empire.

BY SECRETARY F. M. RAINS.

Ten years ago I visited China. At that time I felt encouraged over what I saw. The influence of the gospel promised steady, permanent changes for good. But neither I nor others dreamed of the almost miraculous changes that have been wrought in a decade. Had anyone predicted what has actually come to pass, he would have been pronounced a fanatic by even the most hopeful. Let me note briefly some of these changes. I can mention only a few and in a very brief way.

People's Changed Attitude.

The change in the whole attitude of the people impresses you at once. They are more cordial and courteous and in every way kindly disposed. New views have come to the people, different ideals are before them, and they have a different understanding of the world and their relation to it. The old feeling of self-satisfaction and contentment with what they had, and indifference to the outside world, has passed away or is passing. They are hungering for the new life of the world. They are more respectful to Christianity. I attended a great union evangelistic meeting. There were about two thousand present. It would remind you of a Charles Reign Scoville meeting in America. There was a leader of song on the platform, a Chinese woman at the organ, Chinese women ushers, etc., etc. I have never heard better gospel singing. The people were as quiet and respectful and devout as an audience in America or England. Such a meeting anywhere in China would have been impossible ten years ago.

Government Against Foot-Binding.

The government has issued an edict against foot binding. Mrs. Archibald Little, Shanghai, has led in this movement. The cruel custom is growing more unpopular. The people are fast giving it up. A woman is not so much respected because her feet are small. This movement is wonderful. It is growing in momentum and power. It is believed that within a few years the custom will be among the things of the past.

Over three thousand miles of railroads have been built in the past ten years and about twice that mileage is under construction. Ten years ago there were only about one hundred and fifty miles of railroads in the whole empire.

Radical and enlightened reforms have been effected in the judicial system of the empire.

Thousands of newspapers have been established and a large number of these are dailies.

Ancient system of education has been replaced by modern methods. The old examination halls have been abandoned. They covered about ten acres in Nankin alone. This is one of the marvels of modern times. This change is so great it almost staggers one's belief.

Giving Up the Queue.

The young Chinese men are cutting the queue. In many instances the movement is general. In one hotel the waiters, about fifty in number, all wore queues. They decided to remove them and they were all cut one night. The next morning the whole force appeared to serve breakfast with out a queue. The guests were surprised beyond expression.

Provincial parliaments in each of the eighteen provinces have been organized. A permanent national parliament or congress, with constitutional government is confidentially expected. Suffrage will be limited to certain property and educational qualifications.

The growth of Christianity is beyond all expectation. The number of Christians has been more than doubled. Great union evangelistic meetings are held. A National Union Evangelistic Association is under way. Our own Frank Garrett is a leader in this movement. The growth of the Christian union

sentiment is even greater than in America. The Chinese Christians are demanding an indigenous Chinese Church of Christ. The growth of the Sunday-school movement is far beyond all expectation. Uniform Sunday-school lessons with suitable literature has been introduced.

Opium Evil is Broken.

The National Anti-Opium Society has been waging a tremendous war. This reform is one of the wonders of the present century. Never before has a government attacked a national evil with such vigor. Fifty years ago October 24, 1910, the opium treaty was made with England. That act was a crime on England's part beyond description. China is now begging to be released. Throughout the British Empire, October, 24, 1910, was observed as a day of humiliation and prayer that the opium traffic might speedily cease. Great anti-opium meetings have been held all over the British Empire. Thousands upon thousands attended. China's National Assembly has taken great interest in the fight, as has also the Provincial Assemblies. The Anti-Opium Society works hand in hand with the Assemblies. After July 19th, 1911, the Inter-Provincial trade in opium in all China will be entirely prohibited. At that time all tax offices in connection with the trade shall cease. This means that China is willing to give up the revenue from the trade. This step will help to unify China's people in a common cause. China is giving an example to the world. Victory seems nearer than ever before. This seems to be God's time to save China from opium. It is the Lord's doing, and marvelous in our eyes.

Signs of Suppression.

The captain of the ship on which I traveled from Calcutta to Hong Kong told me that he had only four or five hundred chests of opium as cargo for China. He said he had that many thousand in former times. He felt that the opium trade between India and China was doomed. The governor of Kiangsu reports that the cultivation of poppy has been entirely suppressed in his province. He reports also that there are now but one thousand and thirty-three shops for prepared opium in his territory against twelve thousand six hundred and sixty at the beginning of the year. His problem is the influence and trade from the outside. The opium business has been almost entirely swept out of many large cities. Thousands of the long opium pipes have been gathered and burned in a great pile at night, in many cities. Great buildings, three and four stories high, given up entirely to opium dens, have been wholly abandoned and are now used for legitimate business. Our missionaries testify that the campaign against opium has far surpassed the most hopeful expectations.

These are only a few of the mighty changes being effected in China. Christianity gives life to movements like these. Indeed the gospel message is behind all of them. China is a world-problem. It is believed by many that as goes China so goes the world.

April 8, 1911.

Let us be brave for the sake of the timid. Let us lead the way for the sake of those who will never lead but are ready at once to follow. If one speaks the word of truth that ought now to be spoken, there are many others waiting to speak it after you. Be first to stand for the right today, and you will be surprised how many others will then stand with you. Give up some habit that is bringing ill to others, and many will give it up after you who have not courage to be first in the effort.—*Christian Work and Evangelist.*

The Wanderings of a Bewildered Soul

In the Mazes of Christian Science.

Since God is Good and God is All,
And All is God and All is Good,
It follows, then, whate'er befall
Must fall to my Beatitude.

Since God in All is God Entire,
And I'm in All and All in Me,
It follows that I may aspire
To be considered Deity.

Since God is I and I am God,
And God is Power and Power is I,
Methinks it would be rather odd
If any Force could Me defy.

There is no matter, say the Wise;
In man and nature Spirit reigns.
I only Think that I have eyes;
I only Think that I have brains.

There is no sin. It lingers in
The Concepts of untutored thought,
And therefore to believe in sin
Is deadly sin, as I am taught.

There is no pain, and I am glad;
For God is All, and Good, and so
No pain could be, since pain is Bad,—
Yes, very bad! I ought to know!

Belief in Pain is Very Wrong.
Who thought of it, I wonder, first?
And did it take him very long?
To furbish up the Myth accurst?

[In the midst of her philosophizing the
Christian Scientist is suddenly seized
by a severe Imaginary Toothache.]

Ouch!—Fie! I mean. How weak I am,
Thus to debase my sovereign Me
Beneath an incorporeal quail,
An out-of-date nonentity!

[Another twist of the illusory screws.

Oh, my! My tooth! Ouch!—U-u-m! I mean
Alas, alas, my feeble faith!

[Speaking rapidly, as an exorcism.]

No—tooth—no—ache—no—felt—no—seen.
All—God—Good—Mrs.—Eddy—saith!

[The Illogical Unreality gets in some
more of its work.]

Ouch!—Oh, those Drops I used to use
Before I learned the Truth of Things!
But no! the Higher Way I'll choose.
—Rise, Soul, on Faith's triumphant wings!

[Further Imaginary Qualms, attended
by rapid cogitation.]

Behold, how flexible is Truth;
I'll stuff some paregoric in;
It can't do harm, as there's no Tooth;
It can't be wrong, as there's no Sin!

—AMOS R. WELLS.

Growing a Name

Little Luke Hayes could write his name. He brought his slate to show his mother what round, clear letters he could make.

"Would you like to make your name grow, Luke?" said his mother.

"I never saw a name grow," said Luke.

Then his mother took him out into the garden. She gave him a stick with a sharp point, and made him write his name in large letters in the middle of a bed of black earth; then his mother sowed mignonette seed along the letters. "Now," she said, "in a few weeks you will see your name growing tall and sweet."

Luke went away the next day to visit his grandmother, and when he came home again, three weeks later, he ran at once to the garden. There was his name, "Luke Hayes," in pretty green letters, just as he had written it. Luke was delighted, and has never failed to grow his name every year since.—*The Congregationalist.*

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Irregular But Not Invalid

DISCIPLES OF CHRIST CONTENT THAT THE BAPTISM BY WHICH MOST METHODISTS, PRESBYTERIANS AND CONGREGATIONALISTS BECAME MEMBERS OF THE CHURCH OF CHRIST IS IRREGULAR, BUT THEY DO NOT DENY THAT IT IS VALID.

This is not to say that Disciple literature has made this distinction explicit; for in truth it has not done so. On no subject has there been such vague, inconsistent and equivocal thinking by Disciple teachers as on their attitude toward unimmersed Christians.

There is not one page in all our literature where a writer of representative temper has fairly faced his brethren of the denominations and dealt with them in complete intellectual frankness.

There are Disciples of non-representative temper who have done so. The so-called "anti" brethren do not hesitate to follow their logic to its cruelest conclusion.

They say that Christ has put baptism as the last of four indispensable steps into his church.

One can no more enter the church without taking the baptism step than one can enter without taking the faith step or the repentance step.

Immersion and nothing else is baptism.

Hence, without immersion no one enters Christ's church.

Hence, Presbyterians and the others who may not have been immersed, are not members of the church of Christ.

And our non-representative brethren frankly tell them so.

But the main body of the Disciples and the representative leaders of the brotherhood do not tell them so. They tacitly hold that Presbyterian churches are churches of Christ, that Presbyterian people are Christians, members of the church of Christ, and as such it cannot be affirmed that they are without baptism.

But this view is held *tacitly*.

We have never faced with complete intellectual frankness either the logic of the four steps or the practical consequences of our recognition of the Christian status of unimmersed Christians.

This is a singular fact, for the outstanding characteristic of the Disciple mind has ever been its courage to think things through. But our courage has failed right at this point. We have recoiled at the conclusion to which our logic inexorably led us, and have refused to think further. And our practical attitude toward others, adopted in lieu of the logical one, has in it implications to which we have never been willing freely to commit ourselves.

* * *

The rise of the movement for Christian unity on the mission field and in Christian lands is compelling the Disciples to think out the implications of their attitude.

For a century we have been pleading for unity. Now on the mission field we are being *pleaded with* to unite. It is an unfamiliar position for us, and we are embarrassed and awkward, if not humbled. We are embarrassed because we cannot fall back upon our logic, and we dare not trust ourselves to the implications of unqualified fellowship with other Christians.

On the one hand, the logic of our reactionary brethren is altogether impossible to the great body of the Disciples. Our heart is grown too big for the gnarled sectarianism in which that process of reasoning lands us.

We feel that there *must* be some fallacy in a chain of reasoning whose conclusion is manifestly un-Christian.

On the other hand, we are unaccustomed to the outright admission that Presbyterians and Congregationalists are Christians. We have referred to them in euphemistic but non-committal terms as "believers," or "our religious neighbors," or the "pious unimmersed," or "members of the denominations." Or if we called them Christians we have added "in a sense," or "as it were," or we have qualified their Christian title by calling attention to their "imperfect obedience."

And when some speaker or writer taking a particularly bold stand for Christian unity did refer to them as Christians it was

in tones of solemn asseveration as if he were drawing a conviction from the depth of his soul against tremendous inhibitions.

* * *

And the inhibitions *are* tremendous.

To admit that Presbyterians are Christians, members of Christ's church, carries with it an admission that they have been baptized; for Disciples know no other way to get into the church but by baptism, and a favorite Scripture is that which speaks of being "baptized into Christ."

But this admission that Presbyterians have been baptized we are slow to make.

The Scriptures know nothing but immersion in the solemnization of baptism. Jesus was immersed. Immersion was the universal practice in the apostolic church. Paul drew the physical act of immersion into symbolic association with the great facts of Christ's redemption and of the convert's experience. The very word *baptizo* by which this ordinance came to be denoted was in its original signification simply "to immerse."

Here then is an apparent contradiction within the Disciples' mind: On the one hand, the *text* establishing immersion as the unexceptional form preceding membership in the apostolic church. On the other hand, the *fact*,—no less undeniable than the text,—that the great majority of the members of the church of Christ, of evangelical faith and temper, have become such without being baptized by immersion.

How shall this seeming contradiction between the text and the fact be interpreted?

* * *

Manifestly, as we hold text and fact close to each other they interpret each other.

The fact says to the text:

Affusion-baptism is not invalid; it is not meaningless. By it men do become members of Christ's body, the church. By it believing and repentant men are buried with their Lord and rise with Him to walk in a new life.

Immersion is not the substance, the essence, of baptism. The substance of baptism is the candidate's self-consecration to Christ, and the church's recognition of him now as of the household of faith. The outward form marks and symbolizes this gracious spiritual reality.

The text says to the fact:

Affusion-baptism is a departure from the historic practice of the church. The historic practice is every way more fitting. Jesus was immersed; and the same voluntary principle that draws us to the communion table in remembrance of Him should draw us to honor Him in immersion, whether we regard it as his command or not.

The continuity of the church, like that of any social institution, is supported by maintaining from age to age the identical initiatory form. The sense of the unity of the church today with the church of Paul and Peter and John is made vivid by the practice of immersion.

There is no symbolism in affusion. Immersion is rich with symbolism. The cleansing bath; the changed environment; the redemptive facts of Christ's death, burial and resurrection; the convert's death to sin, the burial of the old self and the rising into new life—these all with realistic symbolism are portrayed in immersion.

Appreciably poorer would the church be by its abandonment.

* * *

But the advocates of immersion must free their advocacy from the legalism which both the modern spirit and the New Testament abhor. No outward form gives validity to any act in our dealing with Almighty God. It is preposterous to take a position that disfranchises the great body of Christ's followers. We must not unchurch the church.

On the other hand, because the validity of affusion-baptism is admitted is no reason why its irregularity should not be insisted upon and finally corrected.

But its correction can take place only within a united church as a result of unity, not in a divided church as a means to unity.

Social Survey

New York's New Public Library

New Yorkers may well be proud of their public library for they have now one of the best equipped and largest public library buildings in the world. The dedication was made memorable by the gathering of great educators. Many prominent government officials, including President Taft, Governor Dix, and Mayor Gaynor, were present. The exercises were conducted as follows: Opening prayer by Bishop Greer; delivery of the keys by Thomas Hastings, the architect; addresses by Charles B. Stover, Mayor Gaynor, John Bigelow, George L. Reed, Governor Dix, and President Taft; and benediction by Archbishop Farley. The ceremonies were conducted in the main lobby of the building which unfortunately has a seating capacity of only 500. That number of tickets were sent out to specially honored guests. Two hours later the building was inspected by a double line of 15,000 people who, also, were holders of special tickets. The building stands upon a site which is valued at \$20,000,000. Although the structure is not completed, it has already cost \$10,000,000, and it is expected to cost \$2,000,000 more. Some idea of the size of the building may be obtained when it is stated that it has a floor space of 275,000 square feet as compared with 226,000 in the Congressional Library at Washington. There are now about 1,400,000 books upon the shelves, and shelf room to accommodate 2,500,000 more volumes. The building boasts of the largest general reading room in the world, that being 290 by seventy-seven feet in size and fifty feet high.

A Progressive Postoffice Department

Since the beginning of the administration of Mr. Hitchcock as postmaster-general, the postoffice department has made history. As already stated in these columns, the department by the introduction of economical methods, has converted a deficit of millions of dollars into a balance of cash on hand. It is said to be the first time in its history that the receipts have exceeded the expenditures. The report for the year ending June 30 is expected to reveal a balance of no less than \$1,000,000. We are reminded by a contemporary, however, that it is a mistake to assume that the postoffice is yet a paying institution. Before it can justly be said to be so, its receipts must equal all expenditures just as in the case of a private business firm. Take, for instance, the cost of the erection of new postoffice buildings and the cost of repairs on old ones, items which are now provided for by congressional appropriation. If the cost of these were included in the expense account, the report would still show a deficit. Again, the employees in the department are not too well paid. This is particularly true of those in the railway postoffice department. The country may well hesitate before it takes so sweeping a step as cutting receipts in half by the reduction of postage on letters (first-class matter) from 2 cents to 1 cent. We shall now hear no more of the proposal to increase the people's postage bill by the increase of postage on newspapers. The matter of a parcels post will probably not come up in the present session of congress, but it will be presented at the regular session this fall, and its friends hope to secure the adoption of permissive legislation at that time. One argument said to have much weight in favor of parcels post legislation is the success which has attended the introduction of the postal-savings banks. These have been especially well received in the West where the banking facilities are not as sufficient, although they are an unqualified success everywhere where the experimental offices have been opened. A few weeks ago, Postmaster-General Hitchcock announced his intention of naming, weekly, fifty new banks in which to establish savings departments. Later he announced his intention to double that number. To date no savings departments have been installed in any but second-class postoffices, but that policy will probably not be followed exclusively much longer. This is made certain by the announcement that Chicago, the largest city in the West, is to be the first city of the first classification to enjoy the benefits of the new savings institution. Much interest will follow its introduction in the larger cities. Chicago is a new city. Many thousands of foreign-born people live here, and it would seem to be a thoroughly representative location for the experiment. At the same time that we are congratulating ourselves over the good work of our postmaster-general, our English cousins are saying

good things about their postmaster-general, Mr. Herbert Samuel. In his recent report to the house of commons he announced a number of reforms and improvements which parallel and possibly out-rival those of our own department. Beginning with coronation day, postal-cards will be sold for one-half penny (English), their face value, instead of 1 penny as heretofore. Stamp books will be sold for the face value of the stamps therein, thus relieving the purchaser of paying extra for the card and books. Stamps will be issued in long rolls for the use of business houses in stamping machines. The British postoffice department also maintains a telephone and telegraph system. The telephone service is to be extended for the use of the farmers. A rate of about \$15 a year for unlimited service is to be inaugurated where five farmers in one neighborhood want it. Cable and telephone service to France is to be cut in half, foreign parcels-post rates are reduced, certificates for posting of a letter issued for one-half penny, and small home safes for use in connection with the postal savings department will be issued for a registration fee of 1 shilling and a deposit on each box of 2 shillings.

Germany and the Peace Movement

We hope that the attention of all those who are inclined to doubt the success of the movement for world-wide peace has been directed to the attitude which Germany has taken in the matter. It is regarded as the most war-like of all the great powers, and has scouted the suggestion of disarmament and all other projects which have to do with thrusting aside war. The German mind is scientific, and Germany wanted "to be shown" how such an end may be attained before she will consider it seriously. True to the traditions of the race, the German government has maintained an open mind and signified her willingness "to be shown." The general letter sent out by President Taft, inviting all nations to enter into negotiations with the United States with a view to arbitration treaties, together with the submission of a tentative draft of such an agreement to both France and England, completely disarmed Germany's suspicions of an Anglo-American alliance. In Washington it is now said that an agreement with both Germany and England is practically certain. After discovering what the terms of our proposal included, the German officials decided that there is nothing to lose in giving such a treaty a ten-year trial. Such an agreement would completely annul the Triple Alliance. In anticipation of that effect, Germany, Austria-Hungary, and Italy, the three parties to the alliance, have agreed that notice of the dissolution of that pact shall be given on July 11, next, to take effect in one year. For many years England has been Germany's most dreaded neighbor, but she has already made overtures through her chancellor, Berthmann-Hollweg, with a view to immediate ratification of a treaty with Great Britain. If these two countries, which have lived almost at sword's points, can reach an agreement which will be satisfactory to both, then the world can ask no clearer testimony as to the feasibility of unlimited arbitration. If they find the relationship so pleasant as to warrant continuance after ten years' trial, then the world need not longer despair of permanent world peace and of the eventual disarmament of nations, except as armies and navies are required for police purposes.

Canada's Marvelous Growth

The decennial census which is now being taken in the Dominion of Canada, has revealed remarkable growth. The returns are far from complete, but estimates indicate that growth since 1901 has been approximately 2,750,000. Population at that time was 5,371,315. The present enumeration shows a growth in the decade of over 52 per cent. That is two and a half times the percentage for the United States in the same period. Even then, this is not fairly representative of development in the last five years. During the first half of the period increase was not so great, but of late the development of the western provinces, largely through emigration from the United States, has been marvelous. Canada is one of the few countries in the world in which there is abundant room left in which to grow. Here lie the greatest tracts of almost uninhabited, yet valuable land. In the great 100,000 square mile tract along the west coast of Hudson Bay, census enumerators were able to discover only 1,800 human beings, of whom only 200 are white.

Let us be content to "walk with God," though we know not by what force we mend our way.—*Lillian Sincere Ahrens.*

The common ties of daily human life are often the avenues for the divine and heavenly life.—*H. F. Cope.*

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Christian Endeavor

The Needs of the "Better Classes."

In Paul's day the worldly wise and the aristocrats were hard to reach with the gospel message. At the present time there are many whose financial resources are far greater than their intelligence and moral power. They use their wealth to escape the duties common to all rather than as a means of conferring benefits upon the world. Such persons are apt to consider themselves superior beings. They do not listen meekly to the man who reasons of righteousness, self-control, and the judgment to come. The *Christian Endeavor World* thinks we ought to send missionaries to these "better classes." It says:

The man who stocks his larder with the highest-priced liquors, and frequents a club where he can at any time get other refreshments of the same sort, is as seldom troubled by a temperance missionary as by his own conscience, whereas the poor sot, reeling from a low saloon, finds very likely a rescue mission at the next door. The fashionable and guilty divorcee holds up her head as high as her neighbor, and no one ventures to tell her that her offences "smell to heaven."

The children of the so-called "better classes" are often in the Sunday-school for a short period in their early youth, but it is notorious that they make more trouble for the teacher and the superintendent than the children from the slums. Ask almost any Sunday-school worker who the unruly boys in the Sunday-school are, the boys that make their teacher's Sunday-school hour a torture and leave him with a headache when he goes home, and he will tell you that they are the sons of the "best people" of the city or the village. No one dares to reprove them or to dismiss them from the class, lest their parents should get angry and withdraw them altogether.

Who is it that reads the best books in our public libraries? Not the blue-blooded American children, whose great ancestors landed at Plymouth or Jamestown, but the children of the Russian Jews who came over year before last in the steerage of the big transatlantic liners.

We know that this class that so much needs missionary work is the most difficult of all to approach. There is probably not a high-caste Brahmin in India or a three-button mandarin in China whom it would be more difficult to win to the way of righteousness than some of these American millionaires or those who ape their ways.

There are some things that can be done, however, even if we form no missionary society exclusively for them. Public sentiment can be educated so that they shall no longer be considered as belonging to "the better classes." The old adage that "handsome is that handsome does" can be revived and applied to them. Or we might formulate a new adage to the effect that "he alone who does his best belongs to the best classes."

Presbyterian

The Church of the Working Man.

Those who preach on the opposition of the church to the working man, need not look to Charles Stelze for assistance. He does not believe the church can be convicted on this charge. He replies to the critics of the church thus:

"The church has always been against the working man"—so some men are wont to say. I shall not discuss the purely theoretical arguments in this connection. Neither do I propose to make this a theological treatise; nor yet shall I discuss religion as such. There are some well-known historical facts which may and should be produced against the statement at the head of this article.

In the first place, its founder, Jesus Christ, was not against workingmen. Never were more sympathetic words spoken to the "common people" than were uttered by him. We are told that "the common people heard him gladly." He himself was a carpenter, and he must necessarily have had a workingman's sympathies. He constantly rebuked the oppressors of the poor. The men whom he selected as his first disciples and who were the first promoters of the church were workingmen. During the first centuries of its history, the church received its strongest support from the great labor guilds of that period—the labor unions we would now call them—and it is not impossible that Jesus himself was a member of the Carpenter's Guild in Nazareth.

In the second place, the prophets of the church were not opposed to workingmen. The strongest indictments of the labor agitator against society today are chosen from the sayings of the prophets as they are recorded in the Scriptures.

Furthermore, the Text-book of the church is not opposed to workingmen. The principles laid down by its writers would solve the social question if faithfully lived out by both the capitalist and the laborer. Scarcely a book treating on political economy which was used in any university ten years ago but is out of date today. The Bible is the only book always up-to-date, and it is the only text-book which the church officially recognizes.

Again the leaders in the great religious movements in history

were not opposed to workingmen. Indeed, most of them were workingmen themselves. The great religious movements had their origin among the common people. They were fought for by workingmen, of whom thousands upon thousands shed their blood because they believed in the great principles involved.

Finally, the preachers of today as a class, are not opposed to workingmen. Many of them could be named who fearlessly denounce the sins of the rich as well as the sins of the poor. Eager to help, they are asking what they may do in a practical way to assist in raising the standard of living for the workingman.

In the light of all this it is fair to make the statement that the church is opposed to workingmen? I confess that the church has not done all that she should for humanity, because, after all, it is made up of poor, weak mortals. But give her credit for what she has done. You would demand the same treatment for trades unionism, and rightfully so.

Church of England

The Bishop of Hereford has proposed that Protestant Dissenters be invited to participate in a "united Communion service" in Hereford Cathedral on the occasion of the coronation. Lord Halifax, president of the Council of the English Church Union, has addressed a letter to the Archbishop of Canterbury in which he shows the wickedness of this proposal. Without intending it, Lord Halifax has also shown that Christian feeling must be put aside for the sake of ecclesiasticism and ritualism. The argument runs in this fashion:

The Bishop's action appears to them inconsistent with the primary duty of a Bishop, which is to guard the faith and sacraments of the church, gravely to compromise the Church of England in the eyes of the other portions of Catholic Christendom, and to be tantamount to a declaration, so far as depends on the action of an individual Bishop, that the church of which he is one of the chief pastors, is indifferent to the sin of heresy or schism, however little those who are involved in such sin may be conscious of its real character, and whatever excuses may be made for them.

Your Grace will not suspect me of indifference to any measure which might promote the reunion in one fold of those for whom Christ died, but the cause of reunion will not be helped by ignoring vital principles of universal obligation. It is not only the Nonconformists who have to be won back to the church; the Church of England has duties to the rest of the Western Church and the churches of the East which she is bound to remember. She has also duties to her own children, duties which can only be disregarded by action such as that of the Bishop of Hereford, at the cost of forfeiting their allegiance and exposing the whole Anglican Communion to the most serious disaster.

Cumberland Presbyterian

Union? None of It for Us.

The Cumberland Presbyterians who stand opposed to union with the Presbyterians have strong feelings to support their attitude, whatever may be the strength or weakness of their reasons. This year the Cumberland General Assembly sent a telegram of fraternal greeting to the Southern Presbyterian Assembly and paid its respects to the Presbyterians by quoting 2 Thess. 3:1, 2, "Finally, brethren, pray for us, that the word of God may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith."

The retiring moderator of the Assembly said:

God has planted the Cumberland Presbyterian Church in the most fruitful land ever known. There is no power, no wealth, no numbers, no protestations, no sneers nor persecutions from powerful denominations in this country that can prevail against it. With God behind me I can fight the devil and the Northern Presbyterian Church, and fight any other imp behind him. In all these trials, if you are looking on them as not a blessing from God, and not seeing God in all their movements, you are making a mistake.

Southern Presbyterian

"Elect Infants."

From a report of the General Assembly of the Southern Presbyterian Church we have the following:

On the subject of the "Elect Infants" the Assembly had before it the information that the overture sent down last year had not been approved, and also fourteen overtures from presbyteries asking for another form of amendment to Chapter X, Section 3, of the Confession of Faith. These facts went to the Committee of Bills and Overtures, which recommended that the following amendment to said article be sent down to the presbyteries for their advice and consent: "Infants dying in infancy are regenerated and saved by Christ through the Spirit who worketh when and where and how he pleaseth. So also are all others who are included in the election of grace and who are incapable of being outwardly called by the ministry of the word."

An effort was made to table the whole matter on the ground that the church was tired of the question and could not be brought to unanimity on the subject. This effort failed, and after considerable debate the action recommended passed the Assembly by a very large majority. The meaning of this action is that this Assembly desires that the Confession be amended so as to state definitely the belief of the church that all infants dying in infancy are regenerated and saved.

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The Place of the Cross

There can be no doubt that the cross had a prominent place in the preaching of Paul. His gospel was a gospel of the cross. Does the modern church glory in the cross of Christ? There are those who say it does not. These persons think they miss the note that was distinctive of the preaching of fifty years ago. It seems to them that sin has ceased to be terrible even to the church and that the doctrine of self-assertion has taken the place of the belief that in Christ crucified men find their strength and salvation.

A change of emphasis has doubtless come. If those who regret the changes that have taken place in the thought and preaching of the church base their doctrine of the cross on asceticism, they are right in feeling that the foundations have been shaken. The church of today does not believe that the body is vile and should be numbered among the enemies of the soul. It believes, with Paul, that the body may be abused and be made vile and that then its nerve functions are such as to hinder right thinking and right acting. But the way to treat the body is not to despise it and neglect it but to train it to be the instrument of a mind enriched by faith and knowledge.

Pain is an element in life which seems to be permanent. We have made great progress in the science of medicine. The surgeon has banished many terrors from the earth. Methods of caring for the sick have fallen to the province of specialists. We know how to protect the babies from the diseases of childhood and some day we shall do what we know ought to be done. Our knowledge of sanitation is such that we may hope finally to make all human habitations and all places of work safe for those who live and work in them. But when all is done that science can propose, death will remain and sin will remain. Hearts will be broken and friendships severed.

In view of the fact that pain is a permanent element in the life of man we ought to have no difficulty in seeing that the cross may have tremendous meaning for us. Perhaps there is meaning in pain. It is certainly foolish to ignore it. Those who have tried to live as if it did not exist have never been profound thinkers and their contribution to the common stock of hope and insight has been very slight. The outcome of such an attitude is usually the blackest sort of despair. The world is not made for persons who refuse to meet in the open what is painful and disquieting. To Paul the way of hope and joy was through pain and affliction. He gloried in his tribulations. For, knowing Christ the crucified, he knew that God was on the side of him who endured for the sake of the kingdom of righteousness, that the suffering of men was borne on the heart of God.

The cross means victory for the individual Christian. The evil habits which have so marred the life and brought misery cannot be accepted as necessary and unchanging by one who has become united to him who was crucified for the sins of men. The cross means strength, not weakness. It means self-assertion of the right sort, the assertion of our right to be clean in body and mind, to know what is worth knowing rather than to occupy our minds in the attainment of trivial facts and degrading sentiments; in a

word, to live as the heirs of the grace of life and be the children of God in the full enjoyment of the favors of the Father in heaven.

The believer in the cross makes war against the evil in society. He looks for a city which hath foundations, whose builder is God, and he counts himself as one of the workmen in the construction of that city. His ideal of the faithful disciple of Jesus is that of one who lives with and for others, who advances because he helps others to advance, who seeks to change into a city of God his own city instead of fleeing to some safe retreat where he can, as he imagines, be free from the temptations which beset men in active life. It costs something to be a citizen of the United States and discharge all the duties pertaining thereto. It is easy to stand before a congregation and denounce the wicked politicians or to sit in the Bible class and show what a crooked set our business men are, but to know enough to vote right requires that we sacrifice some of our comfort, and to vote for the good of all in preference to the good of a faction is not easy. We like to hear that the gospel is being preached unto the ends of the earth; we cannot do our part in sending it or in preaching it unless we glory in the cross. The first preachers were persecuted and put to death. We are idle dreamers if we expect to share their joy with sacrifice. [Midweek Service, June 23. Gal. 6:11-18. Matt. 10:38; 16:24; Rom. 5:9; 1 Cor. 1:17; Eph. 1:7; 2:13; Col. 1:20; 2:13-15; Rev. 1:5, 6; 7:14.] S. J.

The Weightier Matters.

In one of the many conflicts of Jesus with the Pharisees he called their attention to the scrupulousness with which they tithed mint, anise and cummin, and then proceeded to warn them that they were neglecting things more important, even judgment, mercy, and faith. He did not ask them to abandon the practice of tithing, but he did ask them to add the inner qualities of character to their practice of outward conformity to statute law.

In religion as in everything else humanity elects to follow the line of least resistance. Among the things that belong to the religious life and its expression we naturally choose those that come most easily. It was easier for the Pharisees to tithe than to be humble; to pray on the streets than to love their neighbors as themselves; to enlarge their phylacteries than to forgive those who spitefully used them. Today it is easier to observe the ordinances than to be forgiving and loving. Is there any doubt that if Jesus were among us now he would chide us as he did the Pharisees? Are we not conscious of offense at the precise point where the Pharisees offended? It may not be in the matter of tithing, for comparatively few practice it, but how many of us can honestly declare that we strive more earnestly and persistently to keep our hearts than we do to conform to ceremonial requirements?

Some things in the religious life are more important than others. Among the things which are asked of us, while we may not say that any of them are unimportant, we have good authority for assuming that some are to be given first place in our thoughts and our efforts for their realization. Jesus has placed the kingdom and righteousness of God in the place of primacy among the things for which the Christian is to seek. We believe that there is ample warrant for observing the ordinances of baptism and the Lord's Supper. Are we justified in any measure of indifference to that which he exalts to the highest place because we are so insistent upon observing certain ceremonies which he sanctioned?

Frankly, we believe that the Christian world of today needs exactly the rebuke which Jesus administered to the Pharisees and scribes of his time. We do not seek as we ought for the growth of our souls. The thing which Jesus put first we are disposed to neglect, even our spiritual likeness to himself. From our pulpits we warn people against introspection and proceed to argue disputed questions of form. In an age when so few are at all disposed to examine their hearts, when all is hurry and bustle and hustle, when reflection is a lost art, it is nothing less than ridiculous for any Christian teacher to spend his time inveighing against the danger of becoming morbid from the practice of self-analysis. If there is anything that the Christian of today needs to do it is to take account of himself as regards the things of the Spirit. We need to sit down alone and ask our souls such questions as, "Do I love God?" "Do I love my neighbor as myself?" "Am I forgiving?" "Do I do unto others as I would that they should do unto me?" "Am I merciful?" "Is my heart pure?" These and many other questions have to do with the real man. In their answer is found the revelation of character.

That word character seems to be offensive to not a few good people. They at once rise up to inform us that we are not saved by character but by Jesus Christ. But does Christ save us irrespective of character? or does he save us by inducing character?

If Jesus did not always and everywhere insist upon right character as a condition to salvation then his words are incapable of being understood. Character is the sum of moral qualities. Justice, kindness, meekness, forgiveness, patience, love—these were the things upon which Jesus insisted. Righteousness, real rightness, this and nothing less than this, he demanded of his own age and demands of us today. This righteousness does not consist in devotion to any ceremony; it is of the heart. Doing things without being what God asks is as empty and meaningless in his sight as is the adoration of a piece of wood by the ignorant savage. Forms are given meaning only by the Spirit. When the soul, loving, aspiring, seeks to express its love and aspiration through any form, then and only then does that form take on value.

We greatly need a larger measure of devotion to the things of the Spirit. We need to add to our loyalty to external ceremonies intense interest in the cultivation and growth of soul-qualities. The needs of the age can be met only by a living apologetic. People grow weary of ceaseless contention concerning outward things while so little is said—and, seemingly, thought—about the graces of human character. Put into any community a body of Christians who live the life that Jesus asks, Christians who are ready to forgive, who walk among their fellows in real humility, who practice as well as preach the homely virtues, and there is a force that cannot be resisted and that will redeem the life of that neighborhood.

A Letter From Mr. Long

Dear Brother Morrison. I note in your issue of June 8 an article entitled, "A Regrettable Incident," in which an act of mine seems to be involved, and in a portion of which article I see you are trying to prevent the public mind from being prejudiced against me in consequence of my position taken at a meeting of the National Lumber Manufacturers' Association held in Chicago a few weeks ago. The closing paragraph of said article seems, however, to warn me about extending the hand of fellowship to a man whom the public mind has convicted of certain political practices.

This is to advise that I do not deem the position taken by me of a kind to call for an apology either by my friends or on my own account. Neither would I have it understood that I spoke under the excitement of the moment, or without having given careful consideration to what I was going to say, for the night before I accidentally picked up a program referring to the meeting of the next day, and noticed that I was expected to respond to the welcome address to be delivered by the Mayor of Chicago, and between that hour and the hour of my appearance on the program I gave careful consideration to what I wanted to say, and without consulting with, or making known to a single individual, what I was going to say, excepting I stated to one of the directors of the National Lumber Manufacturers' Association that I was going to say something about the Hines incident in my address.

Through a certain channel I had had occasion to hear of Mr. Hines' relation to the Lorimer incident, and was convinced in my mind that Mr. Hines was not guilty of the crime alleged, regardless of the testimony of the other side up to that date.

According to my understanding, it is not right nor just for a manly man—to say nothing of a Christian man—to convict any individual before he has been heard, and believing in Mr. Hines' innocence, I was desirous,—please understand, not through a sudden impulse, but as a result of careful reasoning,—to make my position known to my fellow-lumbermen, and so I spoke with as much emphasis as my soul could command, for what I said came from my heart, and in my closing remarks I extended to Mr. Hines my hand and said: "You have my sympathy, and shall have my support until, if ever, you are found guilty of the alleged crime."

I cannot recall to mind any single act of mine I have ever committed that has brought me so much satisfaction as this deed, for I have done that which I believed was manly and Christian, and even though Mr. Hines should be proven guilty, I shall never regret having taken the position I did, for I spoke as I believed according to the evidence in my possession. If perchance it should be proven that Mr. Hines is guilty, then the last paragraph of my address just mentioned leaves me on the right side of the question.

You can use your pleasure about publishing this statement. I do not deem it necessary to publish it for my satisfaction, for regardless of whatever criticisms may have been made, or may hereafter be made regarding this matter by my fellowmen, be they

my Christian fellows or otherwise, I am entirely unconcerned, because of being so deeply impressed with the justice of the position I have assumed in the premises. Yours fraternally,
Kansas City.

R. A. LONG.

The Future of the Church College

The service which the church has rendered to education in the past is acknowledged by all who are well informed. What of the future? The state has an elaborate program of education. Must the church retire from the field of higher education? The great churches of America do not feel that their work of education is done. They have their colleges and universities and these they are planning to strengthen. On the question of the church college the *Central Christian Advocate* says:

1. Church colleges must specialize and intensify. Rapidly the situation is becoming such that they can not hope to compete with the state institution in extensiveness; they can, however, specialize, and by that means they can not suffer in prestige. Their future in that is secure.

2. They must have strong moral atmosphere—we might have said religious atmosphere. They are for making of the men who will go to the special and professional colleges in the plethora university family, sending up to the state professional schools men of such moral fiber that the church colleges will be thought a pride and a necessity in our civilization. Then they can not suffer in prestige and their future will be secure.

3. What church schools do they must do as well as any kind of institution does it.

4. They must be colleges. It will require millions to build, equip and maintain the family of professional colleges which will characterize the "university" of the future. With such a mountain of money the church college can not compete, such a mountain of money the church colleges can not hope to secure. Indeed, with a very few exceptional foundations such a dream would, if true, be detrimental. As it is the income of the State University of Illinois is four per cent net on \$50,000,000. The multiplication of such estates held by churches would be a menace to republican institutions. Moreover, it is not likely, human nature being what it is, that such estates will hereafter come into the hands of ecclesiastical corporations.

5. Church colleges must be as well equipped with plant, professors, apparatus, cultural agencies, for a college as the like branch in a state university; in short they must have money if they are to solicit the men and women of the west to entrust to them their sons and daughters; for the college years come but once. Incomplete furnishing is a handicap never fully mastered. It is scarcely fair.

6. Church colleges have an unquestioned future. The state university can no more do the work of the church college than the church college can do the work of the state university. Educators realize this already. Let us band ourselves together to make our church colleges more successful in that sphere in which they can have no rival. In that way we can hope to bless and preserve mankind.

The schools of America are the creation of the churches. The churches by providing cultural courses in colleges of the past and of the resources the churches have, will more than maintain the prestige of the past, in moulding still the benefactors of coming generations.

Murderous Friends

A man of wide experience with churches and religious workers ventures the opinion that the church is the only institution in the world that will pay men for abusing it. A certain kind of preacher and evangelist draws crowds by villifying the church and the church often seems to pay more cheerfully for being maligned than for having its aims fairly stated and supported. On the success of some men in winning applause by antagonizing the church at the same time that they stand before the world as its ministers, the *Universalist Leader* comments thus:

It is a strange thing that among the chief assailants of the Christian Church today there are none more intense and persistent in their antagonism than some who stand in the pulpits which the church they attack has founded, and to which they are wholly indebted for their fitting and their opportunity. You will hear from them an elaborate defense of their action as they claim they are only pointing out the weakness of the church that it may be strong, but it is so easy to pick flaws; it is Easy Street leading to a cheap kind of popularity, and many there be who enter therein. So interested do they become in destroying one after another of the faiths and functions of the church they are assumed to serve, that they become known as apostles of the negative. Many people go to see, and some to hear them, for the same reason that a great crowd goes to see the fire which destroys the building, but only a few go to see the carpenters at work building it. They are the children of the theological age who like to see the splinters fly, who want to hear the crash of things falling. They are the servants at the table who ostentatiously sweeten our coffee with cyanide of potassium!

Monday Moods

Concerning the Devotions

"Let's cut the devotions." It was said during a convention of religious workers. Three or four kindred spirits were enjoying a conversation in the rear of the hall when the opening hymn of the afternoon session suddenly interrupted. Then it was that the sentence as quoted above was uttered by one of the group. The suggestion was carried out immediately. The little company left the building, had their talk out and returned in time for the first address of the afternoon.

"What are you on for?" It was at another religious convention and two ministers were conversing. "The devotional" was the reply. Whereupon the other exclaimed, "Oh!" And such was the manner of the exclamation as to leave no doubt that the speaker deemed "the devotional" the smallest and least worth-while feature of the program.

Candidly, brother mine, isn't the estimate of the two ministers precisely the same that most of us have of the devotional feature of convention programs? I think so. As a rule when one accepts this place on a program he doesn't make much preparation; oftenest none at all. Few expect anything more than a prefatory reading of the scriptures and prayer. Some would even criticise the man who attempted more than this, charging that he took advantage of the occasion to "make a speech."

It is high time that we set ourselves like flint against this tendency to belittle the devotional period of religious gatherings. The place of the devotions on a religious convention program is first. Not first in order of services but first in place of importance. Instead of this period coming at the beginning, it should come in the very heart or middle of the session. This is the good old Scotch and English custom.

None who attended the World's Missionary Conference at Edinburgh a year ago will ever forget the "Intercessory Periods." They were the greatest of all. They lifted us close to God and made us feel the power of his presence. Vivid beyond words is my memory of one such period presided over by the gentle Bishop Moule. Under the leadership of that spiritual seer the eleven hundred delegates lost sight of visible things and "worshiped the Invisible alone."

It became necessary for me to leave the hall at the very beginning of one of the "Intercessory Periods" and by so doing I think I actually shocked my companion and fellow-guest at "Southdean," an "S. P. G." man fresh from victories of the cross in China. "Why man," said he, as I got up, "you are not going now?" "I just must" I whispered. "O too bad, too bad!" he commented, a look of hurt surprise on his face. "Why didn't you plan to miss the address and come back to this?" Sure enough! Why didn't I? Simply because I thought I could afford better to miss the devotional than the speeches. I was mistaken. I know better now.

Our churches should cultivate constantly the devotional in all the services of the house of God. There is too much chattering in our churches. Many of the so-called "hymns" we sing are unworthy a people who have at their command the really great and deathless hymns of the Faith. Reverence for sacred places and hallowed names may not be, as some one has said, "a forgotten art" but with a multitude of church members reverence is a neglected grace. Of this deplorable fact there can be no gainsaying. To the healing of this hurt let every Christian set himself assiduously.

I enjoy wholesome fun. I relish a hearty laugh, delight in a good, clean joke, especially when it is new, and splendid rhetoric is as music to my ears. But with a great company of my brethren I am hungry for a fuller and deeper devotional character in the services of the church and other religious gatherings. And I am conscious of a very great need for every personal help toward the worshipful and the devout.

Varying the phraseology of a certain famous petition a trifle, I fancy a great multitude could wish to offer it as a personal prayer: "O, God, make others wise; make me worshipful."

EDGAR DE WITT JONES.

—The leaders of the Men and Religion Forward Movement are to hold a conference at Silver Bay on Lake George, July 22-30. This will be the final fundamental outlining of the work. Every possible detail will be considered in preparation for the movement which is to begin sweeping the continent in the fall.

Interpretations

The Game That Has No Appeal

It must have been out of very bitter experience that Job wrote concerning God, "There is no umpire between us." Often he must have wished that there was some supra-God to whom he could appeal from the providences enforced upon him. The emotions of one soul are the emotions of all. What person has not felt at times the injustice of his experiences? But Job, as we all do, concluded there was no umpire to whom he could appeal.

The umpire has a large place in mundane affairs. He figures in athletics, in the school-room, in the courts of law—indeed, in every department of life. We are so anxious that every man be given justice that society has established a series of possible appeals.

But in the tremendous things of life and death there is no appeal above the decision of God. Shall we fret under this limitation, or can we find happiness and liberty in it? While some grimly and dumbly submit, others learn to sing Hallelujah. The latter find the way of health—the true way. But the darkness of life is so great that surely the supreme Umpire must be patient with those who miss the note of joy in his compulsions. His compassion certainly is greater than ours. The prayer that George MacDonald puts on the tombstone of Martin Elginbrod is certainly reasonable.

"Here lie I, Martin Elginbrod,
Have mercy on my soul, Lord God,
As I would do were I Lord God
And ye were Martin Elginbrod."

If a farmer have his crop destroyed by some vandal, he would have recourse before some civil umpire; but when Nature destroys it by frost there is no one to whom he can appeal. There is no appeal from the law of gravity that kills its thousands, nor from any other law of nature that is relentless in its merciless working.

Murder is still punished in most countries by a life for a life; but when death snatches loved ones away by accident or disease there is no one to whom we can appeal. No strong arm of justice returns them to those who mourn. In every age the cries of suffering millions have arisen beside fresh graves, so loud and so soulful, that the heart of the universe must have bled in sympathy. But no return of loved ones resulted. And from this awful silence experience teaches that there can be no appeal.

There is no umpire between us because we need none; for God is altogether wise and good. Shall not the judge of all the earth do right? How do I know? I do not know, but I feel so. The brain limps in every solution it tries to write, but the heart leaps with joy. The farmer believes in God although in a single night his crop is destroyed. The mother believes in a God of love though death robbed her of that which was dearer than her own life. Spirit with spirit meets and faith results.

That which God intends to be great and splendid he begins very small and imperfect. Paul began as a little lump of flesh. "The whole creation groaneth together." When God is done with this world the lion and lamb shall lie down together. The tuberculosis germ shall be converted into a health force, and there shall be no typhoid fever or cyclone or anything that doth make afraid.

But God is not trying to build a physical world, but a spiritual man. Here is the key to his silences and shadows. He is leading his earth-companion by devious ways to prepare him for heavenly fellowship.

"Came the whisper, came the vision, came the power with the need,
And a Soul that is not man's soul is lent us to lead."

The whisper first—the brain never gets more than the whisper—and finally the power found in the fellowship of the divine Soul leading. Surely God must be as good as Christ, and this thought comforts me. He was the great interpreter of the Father. He found love at the heart of the universe and my heart is glad to respond to his.

No soul has need of any umpire other than the God of Abraham, Isaac and Jacob. He sees the whole; we but a part. There are enough hints of his justice to lead the brain not to despair, and there is such an abundance of his own life shed abroad in our hearts as to hold us to the peace that passeth understanding and to urge us to the high tasks of love.

GEORGE A. CAMPBELL.

Going Up to Jerusalem

BY J. S. DICKERSON.

WHETHER ONE comes from the North or from the West, he goes "up to Jerusalem." If he comes from the North he must make the journey by carriage or horseback. If from Jaffa he may now comfortably cover the fifty odd miles from the sea by railway train. It seems preposterous to enter the ancient city by so modern a conveyance as a railway carriage drawn by an American locomotive. It is incongruous, indeed, but the journey of fifty-four miles, which is accomplished in about four hours, is a most decided improvement over that by camel train or that on horseback, or even that by carriage, which methods were the only means of reaching the city until about fifteen years ago, when the present railway was built.

To Jerusalem.

It was a relief to leave the uninviting Jaffa and pass through the beautiful orange groves which surround the city. The trees were laden with the yellow fruit, although the ground was also covered with thousands of oranges which a recent storm had blown down. It is well to enjoy the dark, refreshing green of the orange groves, for, save the olive trees, there are few evidences of verdure or of foliage after the train leaves the vicinity of Jaffa and crosses the comparatively narrow Plain of Sharon, not by barbed-wire—no farmer in this land of poverty could afford thus to protect even his vegetable garden if he owned one—but by stones. "Remove not the ancient landmark which thy fathers have set," has a new significance when one sees that the changing of a time-honored line of demarkation would be a comparatively easy matter in a country where stones are plentiful. One may possibly catch a glimpse of a lean fox running across the hillside. One may see a crow or a partridge. But there is observable little animal life, either domestic or wild, on the journey "up to Jerusalem" from the "great sea" to the city's walls.



THE SO-CALLED TOMB OF ABSALOM, JERUSALEM. Permission of Eager Tours Co., Baltimore.

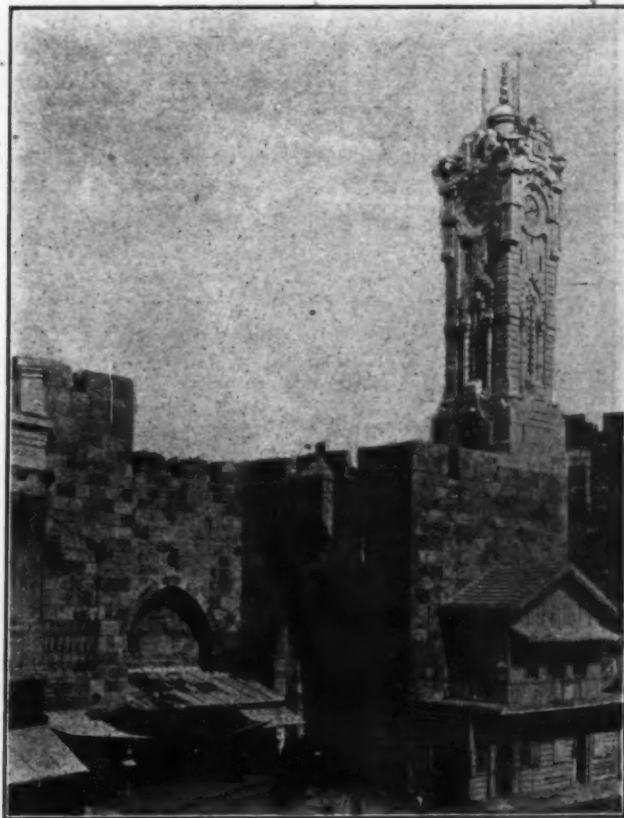


THROUGH THE WALLS OF JERUSALEM.—THE DAMASCUS GATE.

He must either walk to his destination, or hire one of the carriages to which are attached the worst specimens of horseflesh that are to be found anywhere. Horse-feed is scarce near Jerusalem, and drivers are brutal to their horses. One felt guilty to permit such poor, starved beasts to draw the vehicle over the muddy road to his destination. Some of the "Arabic" passengers found, to their sorrow, how weak the horses were when, during their "ride" to Jericho, they were obliged to walk weary miles owing to the inability of these forlorn, underfed nags to pull the carriages up the long hills east of the city.

The Mount of Olives.

It was perhaps unfortunate that the first impression obtained of Jerusalem was that from the Mount of Olives, for after that superb view of the city and its surrounding country every other seemed inadequate. The day, after a week or more of snow and rain, was perfect. The air was so clear that objects many miles distant could be clearly discerned. Driving from the vicinity of the Damascus Gate northward toward Mount Scopus, the route turned eastward until the summit of the Mount of Olives was reached. Here, in the vicinity of the Russian Tower, the best view of the city is obtainable. Far off to the east could be discerned sites whose names are as familiar to every Christian as his own. To the east the hills round about Jericho could be discerned and beyond them, on the other side of the Jordan, the barren mountains of Moab and Gilead could be plainly seen. To the southeast the sun revealed a silver spot where the waters of the Jordan gleamed in the sunlight and a little further on they could be made out as the muddy stream pushed itself out into the lighter colored Dead Sea. The red cliffs, near the supposed Brook Cherith where the monastery of St. George is built into the rock wall, may be seen. The monastery is a kind of penitentiary for Greek priests. Jericho, which is 840 feet below the sea level, cannot be seen, although the hills round about it are visible. Bathed in the light of the setting sun, the hills and rocky slopes, the darkening valleys and the glimmering sea, afford a



THE PRINCIPAL GATE OF MODERN JERUSALEM.—THE JAFFA GATE.

fine picture, although the whole land is barren and the almost total absence of trees, to eyes accustomed to their softening effects, detracts somewhat from its charm.

There are many places which are sure to arouse the imagination on the crest of the Mount of Olives. A few of these are worthy of a visit. The hill itself affords the best obtainable view of the city. From this place Jesus undoubtedly looked pityingly across the valley to the city. On its slopes he passed that night of agony. But to assert that this or that spot is the exact scene of some event in the life of Jesus is to declare something which cannot be substantiated. Somewhere near here these tragic acts in the greatest life history of the world transpired, but to claim that this particular stone is one from which Jesus mounted the ass when he was about to enter the city in triumph, or that these very olive trees are those beneath which he passed that night of awful trial, or that this is the limb from which Judas hanged himself; to make such claims as these is sacrilegious. One must turn to the Bible for the verities; one finds in Palestine, all too often, superstition and idolatrous worship of tradition. The New Testament reads like a history written by believing men familiar with that which they recorded, the guide-books read like descriptions prepared for credulous people whose little faith must needs be bolstered up with "old wives' tales."

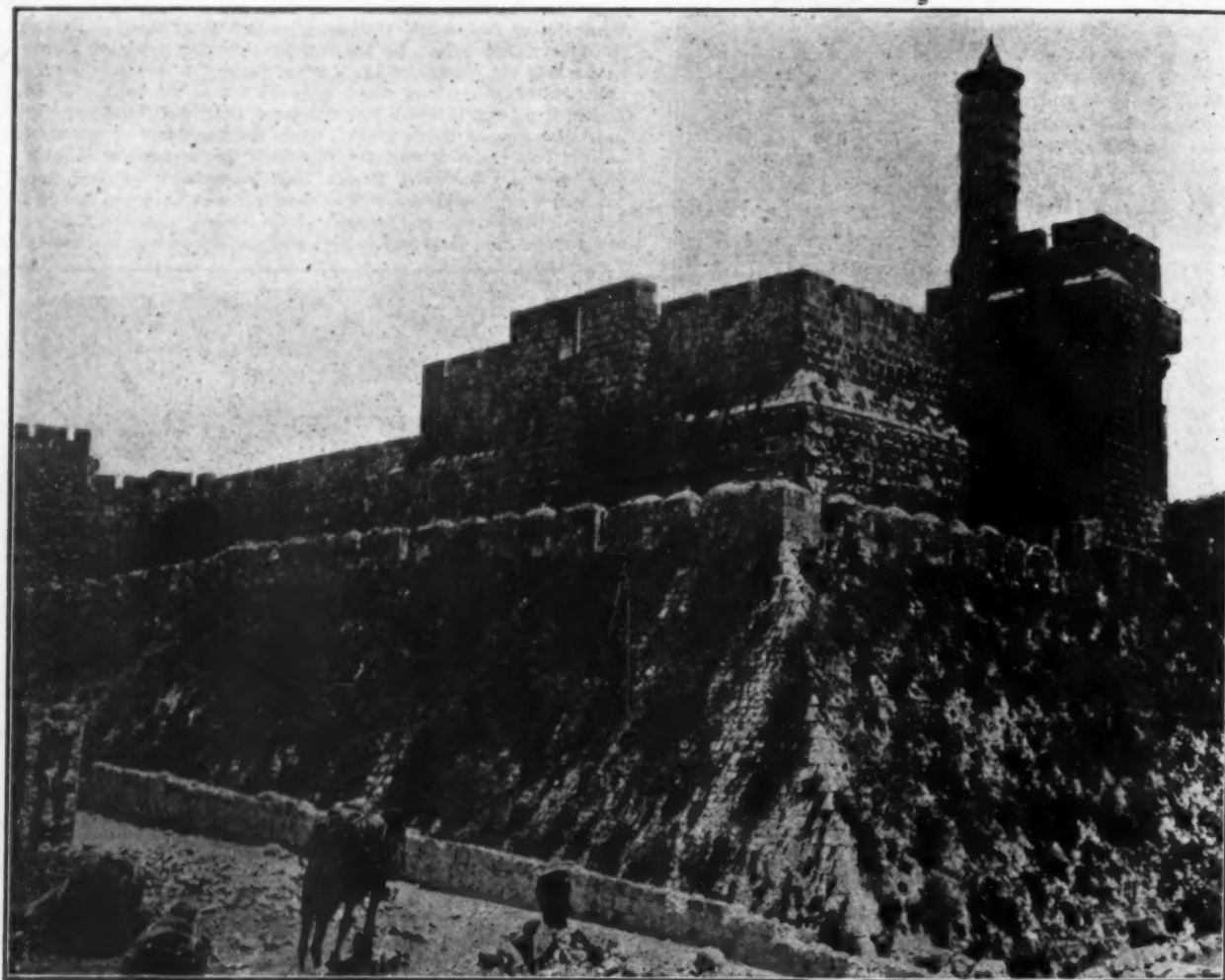
Too many of these alleged sites appear to be merely means to wring money for priestly needs from the ignorant.

The Church of the Holy Sepulcher.

If a visit to the beautiful Hill of Olives arouses resentment and calls forth protest, what shall be said of the Church of the Holy Sepulcher, which fairly reeks with impossible and preposterous traditions? It may be that the great building covers the actual place of the crucifixion and the sepulcher where Jesus was buried. The best authorities, however, appear to agree that it was on another hill—Gordon's Calvary, so-called, being regarded as a much more probable location. But even if the crucifixion really took place at this point, the other events here memorialized by chapels and stones and relics, and smoking lamps, and candelabra, and tawdry ornaments, and crudely executed paintings and decorations, gilded and bejeweled altars, and a thousand and one other symbols, could never have transpired at places so contiguous. Here is the so-called stone of unction on which the body of Jesus laid when it was

were made. Attendants point out channels in the rock, which is some sixty feet long, leading to outlets below, through which undoubtedly the blood of the slaughtered animals found its way, possibly outside the temple area. The tendency to perpetuate the use of sacred places, and by adherents of varied religious beliefs, was never more evident than in this instance. The best testimony indicates that this was the threshing floor of Araunah, purchased by David, the site of Solomon's temple, of that erected after the captivity, as well as of that of Herod. The Mohammedans early seized this spectacular site and for over a thousand years, at least, have used it for the peculiar services of Islam. The name, Mosque of Omar, is undoubtedly incorrect. The building is called by an Arabic title, meaning the Dome of the Rock. It is octagonal in shape and occupies the most conspicuous place upon the temple area, upon which, further to the south, there stands, adjacent to the wall, another mosque known as El Aksa.

A walk around the temple area gives one an impression of what



"Walk About Zion, and Go Round About Her; Number the Towers Thereof."

anointed by Nicodemus. Here are the stone which covered the mouth of the tomb in which Jesus was buried, the column to which he was lashed when scourged by the Roman soldiers, the stone which is said to mark the center of the world, pieces of the cross, the stocks in which Jesus was placed. Numerous chapels are consecrated to different periods in the trial and crucifixion of Jesus and other events connected with his death on the cross.

The angels' chapel and the chapel of the holy sepulcher are said to occupy the spot of the burial. These small enclosures, hung with lamps and decorated with marbles, are among the most venerated places in this ancient building, parts of which must date back to the fourth century, while others were added less than 100 years ago. Hither come thousands and thousands of pilgrims from Russia and elsewhere who kiss the sacred stones and cross themselves before the many holy places. Belief in the spread of disease by germs gets a rude shock in this venerable shrine. If germs carry disease one would expect to see thousands of people stricken, for these stones are worn smooth by the continual kisses of innumerable throngs of unkempt pilgrims, who in steady streams press their lips to these supposedly sacred and merit-conferring emblems.

The Dome of the Rock.

There can be little doubt, if any, that the mosque, commonly known as the Mosque of Omar, occupies the site of Solomon's and Herod's temples. There is good reason to believe, too, that the great stone in the center of the mosque is that which was once within the Jewish temple, and that upon its surface the sacrifices

it must have been in the days when Solomon's wonderful building here lifted its glorious walls, as well as when the Temple of Herod, associated so closely with the New Testament narrative, was silhouetted against the sky. One gets a fine view of the Mount of Olives and of the valleys to the south of the city from the temple area. Beneath his feet are still the great cisterns built by Solomon for the storage of water, and which are still in use. Beside this wonderful spot, in memory, there stands a monument in one's journey to the Near East. Volumes could be written about it, and yet it must be cut off in a paragraph or two.

Bethlehem and the Other Sights.

A drive to Bethlehem was a delightful incident of one day. Here in the Church of the Nativity one discovers traditions similar in character to those of the Church of the Holy Sepulcher. There is great probability, however, that this site is actually that of the wayside khan which sheltered the mother of our Lord and the Babe in the manger. Space will not permit more than a mention of this strangely impressive and yet cruelly disillusioning spot with its ever-present Turkish guards, preventing the warring sects of Christians from cutting each other's throats. The story goes that quarrels which centered around the golden star in the Grotto of the Nativity led to the Crimean War. There are windows in the Church of the Nativity which have not been washed for over thirty years, because the Armenian and Greek priests are at war with each other over the right to care for these holy panes of glass.

The Preacher and His Vacation

Scriptural Warrant and Common Sense Approve the Summer Rest

BY W. A. FITE.

I have been brought up with a conviction that we ought not to do or to teach anything for which there can not be found a "Thus saith the Lord," and hence in advocating a vacation for the ministry I have been led to discover if possible either a scriptural precedent, or precept. Fortunately I find the precedent in the life of Christ. After our Lord had sent his disciples forth two and two, and they had fulfilled their mission, and had returned to Him and "told him all things, whatsoever they had done and taught," he said unto them "Come ye yourselves apart into a desert place and rest awhile." And so when we, his servants today, are tired because of what we have taught and what we have done in his name, he says to us "Come ye apart into a desert place and rest awhile." He himself in his ministry took more than one vacation. We read about him going away into the borders of Tyre and Sidon, and that while there "he would enter a house and have no man know it." He did not go into Phenicia to teach—for in his personal ministry he was not sent save "to the lost sheep of the house of Israel"—he went there that he might rest. They would not let him rest in Galilee and so he went where he could. When so often he withdrew to the east side of the Sea of Galilee it was that he might get rest. And just before his crucifixion we read "Jesus therefore walked no more openly among the Jews, but departed thence into the country near the wilderness, into a city called Ephraim; and there he tarried with his disciples." This vacation was a preparation for the Passion Week. Of course Jesus did some good while on these vacation tours. He healed the daughter of the Syro-Phoenician woman when in the borders of Tyre and Sidon, and he cast out the demons from the man who dwelt among the tombs on one occasion when he was on the east side of the Sea of Galilee. And so a preacher ought not to despise his opportunities to do good when on his vacation. He should take along a few old sermons, in case the occasion should arise when he might need them.

The Necessity of a Vacation.

A preacher needs a vacation to get away from the multitude, his multitude. Following the words of Jesus commanding his disciples to come apart and rest awhile are these words, "For there were many coming and going, and they had no leisure so much as to eat." Contact with the multitudes makes rest a necessity. A crowd makes a draft on one's vitality. One cannot rest in a crowd. It is difficult to explain but just to be with people is to become fatigued. And particularly in this case when one is constantly on the qui vive, trying to entertain, or to bring some kind of help. This is not saying that we should not seek people and should not love to be with them. No one would advocate being a recluse because the touch of people brings weariness. For while it is true there is an enrichment of our own lives by knowing other lives, and we need the intoxicating joy of the social touch; but solitude as well as society is necessary both for the good we do ourselves as well as the help we may bring to others.

Benefits of a Vacation.

It breaks the monotony of life.

The ministry like everything is full of monotony. There is a routine about it that becomes irksome. It becomes a grind. Who

does not find it monotonous thinking out two sermons a week, week after week? Who does not find it irksome to make call after call, many times to discuss things no more interesting than the weather? When there is no intermission even the prayer-meeting may become a bore. The same old hymns Sunday after Sunday finally grate on one's nerves. There is even a tiresomeness looking at the same faces week after week. A preacher now and then needs to break the monotony.

Makes Him Appreciate His Work.

A minister may love his work and not know until he gets away from it for a time. He may think that he has a holy disgust for the ministry at times, he has found it so monotonous, his discouragements have been so numerous; but if he will only get out of the groove of the grind for a time he can go back to it realizing that he was mistaken. Some men quit the ministry in hot haste because they are disgusted with its monotony and think that other fields of labor have more varied and more desirable landscapes. There was a time in my own life when I grew tired of preaching. I think God then thrust me out of the ministry for three months, during which time I had no opportunity to preach. I enjoyed my vacation at first; but soon I began to chafe under my freedom. I heard other men preach and I felt I would just like to show them how it was done. Like an old race-horse keen for the track I yearned for another opportunity to preach. And so when we grow tired of our work, if we would take a few weeks off we would come back to it with a new appreciation and joy. Usually by the time or before one's vacation is up a love for his work comes over him. He learns he could not live without work, and that while play is a very desirable thing at times, that after all the sweetest life to live is the life in which work is the rule and play, the exception.

"Lives there a man with soul so dead,
Who never to himself hath said,
I hate this petty grinding toil;
I must take rest or I will spoil.
Up in Wisconsin there's a lake:
I'll pack my trunk and then I'll take
Two weeks of solid rest and fun.
I just can't wait till its begun.

Lives there a man with soul so live,
Who didn't worry and contrive,
And fret about the work he left,
While catching fish of monstrous heft?
Who didn't telegraph at last
And catch a train that's labeled "Fast"
And with a throb of joy and pain
Plunge headlong into work again."

And so when one gets back from his vacation, the work seems so eminently worth while.

Makes One Appreciate Home.

If one lives in trunks and grips for a few weeks, at hotels and boarding houses, and is made to put up with inconveniences incident thereto, he will feel before his vacation is over that there is no place like "Home, Sweet Home." The man who loves his home always loves to return to it.

One must be away from his church and friends for a time in order to appreciate them. After a few weeks sojourn away from them among strangers he will find himself very happy to get back to the familiar scenes. The sight of the old church will look good to him. The members of his

church and friends will be glad to see him and he will be glad to see them. He will discover that while strangers may have a passing interest for him, that after all only those in whom he is interested, and who are interested in him, only those he loves and who love him, can find the large place in his heart and life.

Thus it is that he gets a perspective of his work, his home, his friends that he cannot get by always staying too close to them.

Broadening Influence.

Of all men a preacher cannot afford to be provincial, narrow, or prejudiced. He should be the broadest man in his community. He must divest himself of intolerance, and bigotry, or his ministry will only be a blighting influence. We have too many men in the ministry preaching their prejudices and narrow, distorted views of the truth and in consequence are leading souls captive to a religious provincialism which works more harm than good. The southern preacher ought to go north for his vacation and the northern preacher ought to go south. The Calvinist ought to mix with Arminians, and the Arminians ought to mix up with the Calvinists. The immersionist ought to get into company of the affusionists and the affusionist should seek out the gatherings of the immersionists. To know what others are thinking, particularly those with whom we do not agree, to get their viewpoint, is calculated to make us more charitable and give us a catholicity of spirit which every preacher of the gospel needs.

Kinds of Vacation.

There are many preachers who take their vacations by holding meetings. They can supplement their meager salaries in that way. I do not believe that holding meetings is much of a vacation. During the time allotted for his vacation, if a preacher conducts revivals, he comes back to his pastorate, not rested, but more nearly worked to death than when he left. He can bring to his labor no new enthusiasm. There is no freshness to his message, but in all probability there is the same moribund deliverance that characterized him before he took his vacation. It is nothing less than injustice toward a church for a preacher to be granted a vacation by his congregation and to spend it in such a way as to return to them fagged out in mind and body.

It is not necessary for me to go into detail in speaking of the kinds of vacation offered to us preachers today. Fishing, camping, and roughing it in various ways are oftentimes advisable. I personally incline to a vacation which offers mental and spiritual refreshment and at the same time offers opportunities for bodily rest and recuperation. It is well to occasionally attend a summer school at one of our great universities. Assemblies and Chautauquas are offering today marvelous opportunities. At many such places one can have plenty of time for sleep, for boating, bathing, fishing, golfing, tennis, and hear every day the best talent of the nation's pulpit and platform. In such places one's mind rests not in the dark but in the light. With new information, new inspiration, new enthusiasm, new appreciation, rested and refreshed in mind and body, broadened in spirit the minister can come home to do better and more effective work in the great service to which God has called him.

Paducah, Ky.

Our Readers' Opinions

Editors' Note

At the moment of going to press the following statements from the Foreign Society's Executive Committee and from Guy W. Sarvis came to hand. We are withdrawing a page of our readers' opinions which had been placed on this page in order to admit these two statements.

MR. SARVIS' STATEMENT.

ADDRESSED TO THE CHRISTIAN STANDARD.

To the Editors of The Christian Standard: Since you have not seemed satisfied with my former statement and since you have published further communications from Mr. Smith and Mr. Ray which may lead to a misunderstanding of my position, I desire to make a final statement. I do not and never have advocated the reception of the unimmersed into church membership either at home or abroad and I have no intention of advocating their reception on the mission field. The Hyde Park plan does not involve the reception of the unimmersed into church membership. It simply provides for the recognition of their Christian character and practical coöperation with the church, yet I am not even an advocate of that plan. My relations with the Hyde Park Church have never involved conformity with its practices or with the views of its pastor. Since leaving Drake University in 1908 my position has not changed on the matters under discussion or on the matters brought up at my meeting with the Executive Committee at the time of my appointment as a missionary. Mr. Ray and Carl Smith have been confused with reference to the distinction which I think I legitimately make between recognizing members of other communions than our own as Christians as against advocating their admission into local churches as members. I believe there are unimmersed persons who are Christians. My expression of this belief is the basis for the statements of Mr. Smith and Mr. Ray. I said very emphatically to Mr. Ray that I believed there were other Christians than those in our own brotherhood. I also said to him, what I have always believed and preached that conformity to the teachings of the New Testament in our lives is the fundamental aspect of Christianity. I did not say and do not think that other aspects of Christianity are unimportant, or that we have any right to minimize them. I did not mean to imply that where a person has had adequate teaching with reference to baptism so that he could reasonably be expected to see that it is the will of Christ, it is not necessary in becoming a Christian. I do contend, however, that a woman like Pandita Ramabai or Frances E. Willard, or men like Robert E. Speer, W. J. Bryan, or David Livingstone,

whom we would gladly accept at our communion table, but whom we would deny membership in the church of Christ, are Christians. What does our plea for Christian union mean if all the Christians are already in our fellowship? What did the Topeka convention mean by appointing a council on Christian unity? What did it mean by approving the union in educational work in Nanking? GUY W. SARVIS.

A PROTEST AND A PLEA.

FROM THE EXECUTIVE COMMITTEE OF THE FOREIGN SOCIETY.

Recent publications in the Christian Standard and especially recent editorials in that paper, which are in accord with the spirit

earnestly striving in love and loyalty to their Lord to win the whole world to Christ.

These facts, the Committee thinks, are sufficient, not only to protect them against the absurd demand to prove themselves innocent of groundless charges of dishonesty and disloyalty, but also to protect the Society which they represent and its work from being publicly condemned upon the assertion of a newspaper whose chief owner and manager is known and acknowledged to be unfriendly to members of the Committee, and who has not written an editorial word for many years in favor of the Committee or its work.

The members of the Executive Committee invite and welcome investigation and criticism; but criticism only after investigation. This is only fair, not to say Christian.

All communications, whether addressed to the office or to members of the Committee individually, receive due consideration, and are answered in perfect frankness; and there is absolutely no reason or excuse for any individual or paper misunderstanding or misrepresenting the action or attitude of the Committee in conducting the work of the Society.

Groundless suspicion and unmerited distrust of the Committee have been excited, and great harm to the work of the Society has been done by publishing statements as true, which a little investigation would have shown to be utterly false, and then calling upon the brethren to condemn the Committee for offenses thus falsely attributed to them. By such unfair means good brethren have been led to condemn or criticize the Committee for offenses of which they are guiltless, and in some cases to withhold support from the Society and from the devoted and dependent missionaries on foreign fields, while many other brethren, not more interested, but less hasty, have written for the facts and found nothing to criticize.

The Executive Committee clearly and solemnly recognize their relation and responsibility as representatives and agents of the Foreign Christian Missionary Society, and of the churches, Sunday-schools, Christian Endeavor Societies and other organizations and individuals coöperating through that Society. They know the constitution and history of the Society, and thoroughly understand and cordially approve the abiding purpose of its founders and supporters. They are familiar with the teaching and practice of the ministers and churches of the Disciples of Christ. No member of the Committee advocates or approves anything that contradicts or contravenes this well-known teaching and practice; nor does any one of them advocate or approve the reception or acknowledgment as members of our churches, either at home or abroad, of any persons except immersed,

A Pastor's Protest

Editor of Christian Standard—I am the "least of the saints," but I cannot refrain from saying a word about the attitude you have taken toward Brother Sarvis and the Foreign Society. I know Brother Sarvis well. He is one of the best-equipped men the Foreign Society ever commissioned to the field. He is abreast the modern spirit of Christian workers in all the missions fields. He represents the spirit of Christ which is infinitely better than holding correct views and showing an unbrotherly spirit. There is nothing in his heart contrary to the teachings of Jesus.

I do not think you have been fair to him. Just as I feel that the greatest hurt the Disciples of Christ have ever suffered is the periodical attack made by The Christian Standard on some one of the choicest spirits among us. If you were pruning our Brotherhood of immoral leaders, you would challenge the best within us to approve you. But when you make your attack purely on the mental attitude men assume and the method of bringing in the Kingdom, you violate what we have preached for 100 years—viz.: that our test of fellowship is loyalty to Jesus. Is a man who is willing to lose his life on the foreign field any less loyal to Jesus than a man who sits in the editorial chair and crucifies or exalts whomsoever he wills?

I think the grossest insult to Christ, however, is that which your attacks have produced in dissipating the offering to Foreign Missions. What satisfaction can you get out of causing our Israel to turn back from the vision of a better day in missionary annals to the long wandering in the wilderness of chaotic effort? The Foreign Society has and does approve itself to the consecrated intelligence of our brotherhood for its wisdom and economy. I sincerely plead with you to train the engineery of your warfare upon unbrotherliness and stinginess, and let us place abundant resources in the hands of these men "approved of God" and cease these cruel personalities.

In humiliation,

Des Moines, Ia., Central Church.

FINIS IDLEMAN.

maintained for years by that paper against the Executive Committee or the Foreign Christian Missionary Society, seem to make it necessary for the members of the Executive Committee, individually and jointly, to record their protest against such injustice and to utter their earnest plea for fair treatment of themselves and of those whose chosen representatives they are.

The members of the Executive Committee are all regularly chosen, and are duly authorized representatives of the Foreign Christian Missionary Society. Most of them have been members, annually re-elected, for many years. All of them are members of the Church of Christ, in good standing and full fellowship. They are believed to possess at least average intelligence, integrity and consecration; to be fairly well informed in the things pertaining to the Kingdom of God; to understand and be in hearty accord with the plea of the Disciples of Christ; and to be

penitent believers in Christ. Furthermore, it is believed by the Committee that all missionaries appointed and supported by them are in sincere accord with this policy; and certainly they would not appoint, and indeed would recall any one known to be not in such accord. They disclaim any right and disown any desire to do otherwise.

There is only one reason why this Committee gives expression of its position in regard to the reception of the unimmersed as members of the church. It is done to inform the readers of *The Standard* who may have been deceived concerning the position of this Committee and to allay the suspicion unjustly and wrongfully aroused by the above paper; a suspicion which has already cost the sacred cause of foreign missions thousands of dollars. In doing this we wish it understood that we believe the policy of *The Standard* in demanding a public statement or disclaimer from a responsible committee of Christian men in regard to their Christian belief is wholly unwarranted and destructive of Christian liberty. Such demands, if recognized as a policy, would put the committee and every other representative committee of our brotherhood under obligation to answer every suspicion and rumor put forward by any paper or individual. It would make it possible for *The Standard* to put this Society on the defensive every week in the year and to demand pronouncement on any item of doctrine it wished to bring up, and thus load upon a free people the intolerable burden of a religious censorship conducted by a privately owned enterprise.

Brethren, we are your representatives and agents, and our work is your work. So long as we are entrusted with the great work we will continue, as much as in us lies, faithfully to do our whole duty, as God gives us to see our duty. But we beseech you to defend the work from such unjust and injurious treatment as is referred to above.

We believe you can most effectively do this and we trust you will, in order that we may thus be assured against further injustice and annoyance in our work by such indiscriminate and unfair attacks as are complained of in this our protest and plea.

If hereafter any charge worthy of respect shall be made against your Committee by any person or paper, we suggest that the same be referred to a committee of arbitration.

Such a course may be the only possible one for the adjustment of any differences between the Executive Committee and *The Christian Standard*, which in its issue of June 10 publicly declares that it puts no dependence upon any statement of your Committee in a vital matter.

The mission field is so large and so ripe for the harvest, the appeals for help so numerous and urgent, the demands upon our sympathy and strength so great, and the support of the missionaries—our brethren and sisters in Christ—so imperative and appealing, that we dare not leave this great work of winning the world for Christ, and come down to parry the thrusts of those who seem bent on annoying the Committee and hindering the work.

A. McLEAN. R. O. NEWCOMB.
S. M. JEFFERSON. JUSTIN N. GREEN.
B. C. DEWESE. M. Y. COOPER.
W. S. DICKINSON. H. C. HENDRICK.
C. H. WINDERS. C. W. PLOPPER.

STEPHEN J. COREY.

On account of distance from the office, the names of F. M. Rains and E. W. Allen are not signed.

[The Christian Century will have to reserve editorial comment on the above statements until a later issue.—THE EDITORS.]

A Situation Inexpressibly Unfortunate.

I can not too strongly express my regret that, wholly apart from the dogmatic or ecclesiastical interests of the question now before us, our co-operative missionary work should be caused to suffer from the present aggression of certain of our newspaper interests upon the Foreign Society—one of a series of aggressions which has created a situation inexpressibly unfortunate. Let us be done with these attacks which threaten to impair the effectiveness of our business—that of making Christ known to the world.

W. C. BOWEN.

Los Angeles Calif.
Wilshire Boul. Church.

A Contrast Sharp and Sad.

No contrast could be sharper or sadder than that between the old days when Isaac Errett and the *Christian Standard* stood in the forefront of every forward movement and the present captious and reactionary policy of this paper. "How are the mighty fallen!"

EDWARD B. BAGBY.

Fort Smith, Ark.

The Children's Voices Are Heard.

Some may read this and say that children should be seen and not heard, but there are times when children even may speak. I want to say that Sunday, June 18, we shall have our Children's Day program and what we receive by way of an offering will go to the F. C. M. S. in whom we have the fullest confidence.

We believe that their hearts are in the work of the Master to the fullest extent.

HARLEY SWIFT.

Dorchester, Nebr.

Like a Blighting Frost in Summer.

In these glorious days of June, it is distressing to have to think of December chills. But sometimes, right in June, we have a cold, wet week that is the meanest thing in the whole weather calendar, especially if the week ends up with a killing frost. To me *The Christian Standard* always has the effect of a cold, wet spell in June, while its sudden attacks upon the Foreign Society are like blighting frosts in summer time. Some people seem to take special delight in the chilling weather, it makes "the other fellow" so miserable. But give me the sunshine, and the flowers and fruit unblighted by the untimely frost. This reminds me that there is a very applicable text of scripture for this situation. It is in the tenth chapter of John and in and around the tenth verse.

Iowa, City, Ia. CARLOS C. ROWLISON.

Our Most Destructive Force.

Yes, it is indeed a time for every loyal soul to speak out, and I want to congratulate you for your fearless and clear statement of the issue. Some of us have known of the perfidy of *The Standard* for a long time. It has sought to accomplish its end—which is commercial—by appealing to the prejudices and passions. Behind its every move, in pretended loyalty to the plea, I can see the hand of that prince of disruptors, Russell Errett, figuring the probable effect on the financial end of the business. The *Standard* is the most demoralizing and destructive force in our ranks.

Glasgow, Mo.

ARTHUR STOTT.

A Dispassionate Disapproval.

I cannot refrain from speaking a word of appreciation of your editorial in *The Century* of June 8. It was bold, clear-cut and definite. It will certainly elicit many responses. This is not a time for heated discussion—if, indeed, that time ever comes—but a dispassionate statement voicing the disapproval of the wanton attack of *The*

Standard on the Foreign Society should be made by every friend of foreign missions. Personal animus and greed have no place in a genuinely Christian community, much less do they deserve to be followed as defenders of Christian faith.

Harvey, Ill.

W. D. ENDRES.

Mission Boards Must Be Free From Dictation.

Your editorial headed: "A Time for Loyal Souls to Speak Out," was an admirable and timely statement of the situation and I am glad to express my approval. We have reached a point where, it seems to me, all efforts to placate the wrath of *The Standard* are destined to be fruitless. We must act quite independent of its attempted dictation and threats of disruption. I doubt if any such evil consequences as some seem to fear will really follow, but it were better to let come what may than to temporize longer, hoping for a peace which will not come.

Of course our missionary boards will act, as they always have with due discretion and in deference to consensus of judgment as they may be able to gather it from the whole brotherhood, but they must be free and the sooner they declare their absolute and unqualified independence of such dictation as *The Standard* has attempted to exercise over them the better for all concerned. The churches will ultimately, if not immediately, approve such a course.

El Paso, Tex.

P. J. RICE.

Exceedingly Humiliating.

To those of us who were personal friends of the lamented Isaac Errett the course of *The Standard* of late is exceedingly humiliating. We greatly deplore it. On the other hand our young ministers and all agencies employed to further the gospel should be very careful and keep in the middle of the good way and give the very least possible occasion for just criticism. In so far as baptism is concerned I have had little trouble in many years. The Presbyterian and M. E. ministers of a certain town were with me recently and we all used the same pool to immerse in. The battle is over and the smoke all but cleared away in the baptismal controversy.

Danville, Ill.

ANDREW SCOTT.

The Main Issue.

The attack made by the *Christian Standard* of Cincinnati upon the Foreign Christian Missionary Society seems to me very regrettable. By starting independent missionary efforts among the churches it will lead to the sending out of men and women unsuited in their personality or their physical health and get people away off on the foreign field without the assurance of regular or continuous support. A change of pastor in a local church or a decline of financial power may, under this arrangement, result in the abandonment of a missionary without resources 10,000 miles from home. Only by the co-operation of such a large number of churches that local vicissitudes counterbalance each other, and by working through a responsible board can regularity and continuity of support, two absolutely essential things, be secured. It is no mere accident that in its first attempts to encourage the sending of independent missionaries the *Christian Standard* finds itself tangled up in the old "anti" movement (see issue of June 10, pp. 8 and 9, "That Rejected Article").

I have the highest regard for the members of the present board of the Foreign Christian Missionary Society and for its officers both as efficient and reliable managers of large enterprises and as Christian gentlemen. Their work in the past and their present plans so far as I know them

are entitled to the hearty endorsement of the churches. Every church should continue and increase the support hitherto given them. It would be a disgrace to let factional bickerings interfere with the preaching and teaching of the gospel. As the Christian Standard itself says (June 10, page 9.) "There is no little confusion among us at present. It comes from some among us, having temporarily lost sight of the main issue."

Very truly yours,
Indianapolis, Ind. C. B. COLEMAN.
Butler College.

Prefers Absent Treatment.

I'm mighty glad you have pressed the button on the attacks on the Foreign Society. I'm delighted with the words of approval in this week's paper. E. M. Todd hits centre in his suggestion of the most practical protest. The Standard czar cares little for your protest so long as you subscribe. Personally I find absent treatment far better for my spiritual health. I don't agree with you in all you have been saying lately but I'll stand by loyally in letting the light in on this unholy warfare.

C. A. FREER.
Millersburg, O.

Little Less than An Outrage.

I am thoroughly in sympathy with the Foreign Society and its worthy president and think it is little less than an outrage for the Standard to continue its attacks.

GEO. B. STEWART.
Colorado Springs, Colo.

Will Intensify His Support.

I want to offer my loyalty to the Foreign Christian Missionary Society. I believe in those men and I believe they have the interests of the cause deeply at heart. I cannot imagine them capable of any act that would bring discredit upon the plea or the name of our Lord. Their administration has been most fruitful and there has been a steady growth both in the work on the field and in missionary enthusiasm at home. I do not intend to withdraw my support but rather to intensify it. Yes, I am for the Society.

Chicago. MEADE E. DUTT.
West End Church.

Strong Remonstrance, Hearty Endorsement.

Having written the Standard a strong remonstrance against its attacks upon the Foreign Society I wish to give my hearty endorsement of the stand taken by The Christian Century in this matter.

Doland, So. Dak. CLAIRE L. WAITE.

The Foreign Society a Personal Matter With Every Giver.

Your editorial, "A Time For Loyal Souls To Speak" is admirable. I wish every member in our brotherhood could read it. The repeated and unprincipled attacks upon the Foreign Society, so timed as to affect the offerings of the churches and Bible Schools and throw our International Convention into a state of panic are heartrending, particularly so, when we know that anything but a Christian motive can prompt them.

This cruel practice of jeopardizing the splendid work of the Foreign Society by attacks upon the officers who have been tested in every way and found absolutely genuine and worthy of our unlimited love and confidence, is a personal matter with me. The work of the society is my work. My prayers, my time, and my money have been put into it. The church I have served for nearly twelve years has put its money and prayers into this work. I have a right to protest against any man's effort to ruthlessly and cruelly cripple this holy enterprise, which God has looked upon with so much favor. Any

man who has put anything worth while into the Society should rally to its defense in no uncertain way.

The unrighteous habit of intermittently plunging our people into cataclysmic controversies, surely for no good purpose, is ruinous to our spiritual welfare. A people living in such an atmosphere cannot grow into the higher spiritual graces.

J. H. GOLDNER.
Cleveland, O. Euclid Ave. Church.

Work Hindered by This Quibble.

Recent attack made upon our Foreign Christian Missionary Society are to be deplored. I have perfect confidence in the men who are leaders in this great work. They are loyal consecrated men. The advancement of the work of preaching the gospel is being hindered by this quibble. The work of Foreign Missions is too important a work to be subjected to such criticism as is being made at this time. Count me as one who stands by the Society. Their decision goes here.

Indianapolis. CLAY TRUSTY.
Seventh Church.

An Emphatic Protest.

Allow me to say amen to your editorial, "A Time for Loyal Souls to Speak Out." This constant effort to cripple our missionary work, by lessening the offerings for the support of the men whom we have sent out, seems to me little less than dastardly.

Rupert, Idaho. D. B. TITUS.

Native Christians Demand United Church.

I want to commend your editorial in The Christian Century regarding the many attacks the Standard has made repeatedly on the Foreign Society. That personal spite is the underlying cause of this persistent and offensive hostility is shown by the methods employed.

Too long have the missions been trying to stem the tide of this demand for Christian union on the foreign field. One thing is certain the native Christians will be satisfied with nothing less than a free united native church. The denominations that refuse to heed the demand will find their members gone to the union in spite of them. Bigotry in the mission field will be met with the contempt it deserves at home.

We must always insist that our differences be discussed in a righteous way, we must not permit any church paper to open its pages to the injury of any good man, much less so great a cause. Now that the fight is on do not stop until the issues are clearly made and settled for all time.

[Dr.] HUGH G. WELPTON.
Des Moines, Ia.

Disciples Cannot be "Bossed."

No paper, no organization is wise enough, good enough or entrenched enough, to "boss" the brotherhood, and every time I read the "Standard" I've the feeling that "bossism" comes near being a "Standard" specialty, only some issues make the feeling stronger than others.

Nothing makes a more unflinching test of my Christian temper than its editorial pages; wherefore I read it. I've prayed that it might be made fairer, sweeter, juster; and I've scolded the editors thereof privately, a little. If anathema would be effective, I'd pronounce it now and then.

I have such faith in the great good sense and solid unselfish character of our people as a whole, that I think the "Standard" in pursuit of the head of Archibald McLean will attend its own hanging before it secures his decapitation; if there is a man of God in the brotherhood, being used of God for great good above others—that man is McLean; the Lord possibly has great blessings in store for the Foreign Society and suffers "Standard" misrepresentation and injustice

to further its plans for Christ's honor. The Cincinnati attitude is harmless in the long run because so contemptible; we need patience with it as with a spoiled child, for the chastening will surely come whereby it will see "it" is not the brotherhood.

Your editorial resume of the situation and animus in it is timely, cogent, and palpably true. I congratulate you on its statement. You are making a great paper; a stimulating, challenging, Christian spirited paper. The Lord continue you in His grace.

Vincennes, Ind. E. F. DAUGHERTY.

What Shall One Say?

"Time to speak out!" What shall one say? What movement or organization among us will not be attacked by the Christian Standard? As far back as the Detroit Convention it was forced upon my mind that this paper was dedicated to an assault upon all of our missionary interests. What could be done? I protested, oh yes, to the owner and editor. But to what purpose was any protest by anybody? After the Norfolk episode I felt but one course was open to me and that was to refuse to take the paper, and since then not a copy of the Christian Standard has ever reached my desk. I did not feel that it was ministering to my growth in grace and felt I could get along better without it than with it. And I think I have. Really I have not known since then what it has been saying, what brethren it was assailing, save for little rumors or references in our other papers.

Even now I do not know what can be done. I am out of sympathy with its spirit and have been for years, therefore I no longer receive it in my home. What more can I do, what more can any do? If people like the sort of thing it dishes out to its readers, why, as Lincoln said, that is the sort of thing they like. From what I see in your editorial as to the Standard's latest position on the appointment of Bro. Jarvis, I must simply say that I am wholly out of sympathy with any such sentiment. I have too much confidence in our Foreign Society to be misled by such unwarranted conclusions as the Standard sets forth. I am sick of this squabbling in the name of the peaceful Jesus. Could I make any contribution to harmony and unity in our brotherhood it would be my joy. If my voice of protest against this latest scandal is of any value then I hurl it in thunder tones.

Augusta, Ga. HOWARD T. CREE.
First Church.

Loyal Not to My View But to Christ.

I have always entertained the highest regard for our Foreign Society, and I still believe in the conscience and ability of the brethren who administer its affairs. I also have the fullest confidence in the representatives on the foreign field. I believe that those heroic men and women know more about the needs of that situation than do any of us who remain at home. I am willing to trust them to the fullest extent, and to give them the largest possible freedom in dealing with converts, and the reception thereof. So long as they are willing to represent Christ in those dark places, I shall do all I can to encourage the church to support them. I deplore the disposition of any brother or brethren to suspect or attempt to arouse suspicion in the mind of others. Faith in men gives us more confidence in our Father.

I am not expecting any other man to concern himself about whether or not he is loyal to my views; I respect him because he is loyal to his view of Christ.

I thank God for any intelligent man who is willing to preach Christ to the ends of the earth.

L. J. MARSHALL.
Kansas City, Mo.
Wabash Ave. Church.

Real Object of Standard's Attack.

There have been few times in the history of the Foreign Society when they have chosen a man better equipped in scholarship and more fitted through religious experience than Mr. Sarvis. My personal acquaintance with him for the two years past has led me to regard him as a man of remarkable balance and power. It is apparent to most thinking people that the Standard only makes Mr. Sarvis a pawn in its game to secure control of everything in the brotherhood through a policy of threats and suspicion. The real object of the Standard's attack are men whose lives are so holy and so serviceable to the brotherhood interests that they may not be assailed directly. With the Standard headed toward anti-ism at break-neck speed, it would seem that we might as well let it go to its logical goal and compete henceforth with the Octographic Review. I am not competent to pass upon the many questions of missionary administration that arise but I feel profoundly that to fail to practice Christian union on the foreign field at this time, even at the sacrifice of some lesser convictions, would be to nullify the force of all our larger holdings.

Evanston, Ill.

O. F. JORDAN.

Heartsick Over This Attack.

A blow at our missionary interests is a blow at the heart of the brotherhood. I am heartsick over this latest attack. I could not believe it possible were not the evidence before me. I am determined to give the Foreign Society more ardent support than ever. If there must be a line of demarcation I want to be counted upon their side.

Gibson City, Ill.

L. O. LEHMAN.

Utmost Confidence in Foreign Society.

I have the utmost confidence in the Foreign Society, its officers and its committee. There is a time and a place where frank and full speech will be timely: The coming national convention. And that convention for the well-being of our co-operation work ought to be a gathering together of representatives of the churches of Christ, to whom every organized society within our Brotherhood should be responsible, make report and give account of stewardship. There, if the Foreign Society or any other, has not properly represented the faith and life of the church, is the time for proper handling.

Meanwhile let us "go forward upon our knees." We have minds differing on many things of procedure. Let us seek afresh and continually the mind of Christ that it may possibly be said again, "it seemed good to the Holy Spirit and to us."

Rockford, Ill.

WM. B. CLEMMER.

A Contrary Opinion.

I have twice read your recent editorial entitled, "A Time for Every Loyal Soul to Speak Out."

Agreeing with you that "it is time for every loyal soul to speak," I take this occasion to speak out and say that you are wrong in the leading positions of that editorial. You misrepresent the Christian Standard, you misrepresent our brotherhood, and you are not in accord with the brotherhood upon the basis of Christian union. Before you attempt to extract the mote out of the Standard's eye you should remove the beam from your own eye.

The greatest peril today to our cause both at home and abroad is the erroneous teaching of The Christian Century.

Long Run, Ia.

M. P. HAYDEN.

Unchristian Attacks.

What do I think of the present situation as indicated by the kindly protest of the Foreign Society? What can I think, having followed for years the unchristian attacks

made by certain prominent men in the Standard company?

I know well, highly esteem and love some of the men associated with that once great paper, and I only wonder how they can continue the association under the present regime.

They fought the Christian Evangelist until they learned that J. H. Garrison was a spiritual giant against whom neither slings nor poisoned darts could avail anything.

Their virulent attacks on H. L. Willett, with misrepresentations of his teachings and writings as gross as those Bob Ingersoll made of the Bible, evidently had the same purpose as did their earlier attacks on Editor Garrison and his paper.

When A. McLean had Christian spirit enough to reprove their long-continued and unseemly contention, they turned their shafts toward him, and naturally are antagonistic to the work with which he is associated. Were I to characterize in one phrase my full conviction of the (un-)Christian Standard's attitude, I should say, it appears to be that of "religion for revenue only."

I will stand by the Standard when it becomes truly a Christian Standard, but I prefer the Octographic Review at present.

I shall never support The Standard in any way knowingly, until these unchristian attacks on our noblest men and organizations are stopped. I do not for a moment believe that all of its editors are guilty or in sympathy with this. I wish they might come to realize that some of the most conservative of us are so nauseated by the long-continued strife they foster and provoke, that our patience is about at an end, forbearance, ceasing to be a virtue. Yours for the truth in the spirit of Christ,

WM. E. ADAMS.

Danville, Ill., First Church.

Sorry Society Took Notice of Standard's Charges.

Your editorial on the above theme is timely and powerful. It is heartening to find one editor who has the courage to show up the blighting record of the Christian Standard. What does the Standard care for "our debt of honor" to the men and women at the front? It knows how to regulate things in India and China much better than the heroic souls who are grappling first hand with awful problems! No Mr. Editor, it's not the Standard's sense of honor. It is its grudge against the Foreign Society because to date it has not been able to control it. It would sacrifice every missionary and church on heathen soil to "down" those servants of God whose shoes it is not worthy even to dust. It would starve orphans if the superintendent of the orphanage did not acknowledge its creed as infallible. It would cut off the supplies of an army because perchance the board of strategy did not take its side of the controversy in the discussion between "tweedledee and tweedledum."

Many are sorry that our Foreign Society took any notice of this latest fiasco of the Standard. Many are anxious for the Society to ignore the Standard. The brotherhood is "on to" the Standard. It will be a complete humiliation if our Foreign Society allows itself to be drawn either into a controversy with a discredited journal, or makes, at its demand, any statement as to its future policy in appointing missionaries. Surely the men, who have never even batted an eye in the Standard's presence, will save us that humiliation!

Let me again thank you for your editorial. It is broad, sound, and inspiring. The Century's position is gaining ground every day.

CECIL J. ARMSTRONG.

Monroe, Wisconsin.

Reactionary, Not Conservative.

It is indeed "Time for loyal souls to speak out" against the tyrannical rule of an organ half "anti" and the other half reactionary. Conservative is not the word, for one may be "conservative" and still be Christian in heart and conduct.

I was one that slowly and reluctantly acknowledged the situation even after I had ample evidence, but the editorial aroused the sleeping indignation that as a brotherhood we should tolerate such an influence and suffer the ignominy and disgrace that must be ours throughout the Christian churches.

I am continually wondering how long we will be thus disgraced, and how long we will tolerate it. The influence of that journal is practically nil in California. Of course, there are those whose prejudice has been so distorted that they mistake the vehement vituperation on which they weekly feed for righteous indignation.

By the way, The Christian Century is about the only paper with a national circulation that gives no uncertain sound, and that really has anything in it worth while. Probably a close second is the Pacific Christian. Some of us looked for relief from the "brotherhood paper" but are feeling disappointed. The Christian Evangelist under Brother Garrison, was a good, constructive journal, but now it is most difficult to find its policy if it has any. It seems to be casting a net for every kind and will probably make a poor catch.

While I am speaking "out" let me say I have endorsed the position for a long time, your paper takes toward the Christian standing of the unimmersed Christians, and also, the position of what "baptism" is. I think the reason why some cannot see the position you take and continue to misconceive it, is that pre-conceived idea that there is no baptism without immersion, as though the form is the *principal* thing. The spiritual aspects count for little with the legalistic mind. But surely any unprejudiced mind cannot help but see that it is the same faith, the same Savior, the same God, the same spirit, the same life and the same death, yes and the same good conscience, and, with equal penitence, the same regeneration and godly life following, but albeit a different form. Who will say the form is worth more than the substance? If we as a church are not willing to freely concede the baptism of those of proper age, and their Christian status, we will be left out of the union process, and present the sorry spectacle of a sect going to fossilization around a legal dogma! In fact the indication that we have a sectarian conscience is not far to seek, for in appealing to the brethren as to whether we are following Mr. Campbell, or not, in regard to baptism or anything else, is a betrayal of the fact that we consider ourselves a denomination appealing to our denominational leader. What real difference does it make to us in this day of grace, with our new situations and problems whether we are following Mr. Campbell or Martin Luther? Why not seek to know if we are following Christ? I submit that the only real way to follow Mr. Campbell, is not to take his opinion from his view-point, but to follow the Lord Jesus as best we may, for he did that.

I congratulate The Christian Century on its clearly conceived, and courageously stated, attitude toward our brethren of other denominations with whom we should unite in every good work. Enclosed find one dollar for sample copies of the issue of June 8th; I want my congregation to read that editorial and subscribe for The Century.

JOHN KENDRICK BALLOT.

Stockton, Cal.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXVII. Habakkuk and the Rise of Babylon

July 2. Text for Special Study, Hab. 2.

QUESTIONS.

1. What prophet spoke with confidence of the approaching fall of Nineveh?
2. In what year and under what circumstances did Nineveh fall?
3. What power rapidly took the place formerly held by Assyria?
4. How did Babylonia compare with Assyria in brutal strength and arrogance?
5. In what period did the prophet Habakkuk live?
6. What had been the expectation in Judah in connection with the hoped-for downfall of Assyria?
7. In reality did the fall of Assyria relieve Judah of her difficulties?
8. What problem did the change of rule from Assyria to Babylonia raise in the mind of Judah's leaders?
9. What sins among the people of Judah required punishment, and what did the prophet believe to be the instrument of this punishment?
10. Where did the prophet go to find his answer to the perplexities of his situation?
11. What was the oracle in which he found comfort?
12. What sins were making the Babylonians so fiercely hated by the people of Judah?
13. In what powers did the Babylonians put their confidence?
14. How does the prophet contrast Jehovah with the idols of heathen worship?
15. What are some of the literary features of the poem in chapter three?
16. What great event in the past experience of Israel does it describe?
17. What is the lesson drawn from this past manifestation of Jehovah's power?
18. What are the great texts of this prophecy?
19. What use did Paul make of the oracle in reference to faith?
20. In what sense is faith the victory that overcomes the world?

1. CHANGING EMPIRES.

In our last study the prophet Nahum spoke with confident assurance of the early fall of the great tyrant Nineveh, which had ruled the world from its throne upon the Tigris for centuries. That was somewhere between 660 and 606 B. C., probably about 645. In 606 B. C. that prophecy was completely fulfilled by the capture of Nineveh by the Babylonian and Median forces under Nabopolassar. Esarhaddon II, the Sardanapalus of the Greek historians, was the last monarch of the Assyrian empire, and tradition reports that when his capital was hopelessly surrounded by his foes he assembled his wives and children in the royal palace and burned it over his head, a suicide comparable to that committed years before by Zimri, the seven days king of Israel at Tirzah (1 Kings 16:15-17). A few years later, in 604 B. C., the Babylonians under their young and conquering sovereign Nebuchadrezzar met and defeated the Egyptians at Carchemish, thus gaining supremacy over the whole of western Asia. By this change of empires the old tyranny of Assyria was merely exchanged for that of Babylon, and as the subject nations soon discovered, the rule of Babylonia or Chak-

dea was even more ferocious and exacting than that of Assyria had been.

Meantime Jehoiakim, the son of Josiah, was ruling in Jerusalem, and Jeremiah, the prophet, was vainly endeavoring to awaken the conscience of King and people to the necessity of obedience to the will of God. In Josiah the prophets had had a staunch patron and friend, but Jehoiakim, his second son, was concerned with far less important and more material enterprises. Jeremiah reproved his royal master in unmeasured words (Jer. 22:13-19; 26:33-21) and in consequence was under suspicion and disfavor throughout his reign. It is probable that the message of Habakkuk belongs to this period of Jehoiakim who regarded neither the words of prophecy nor the claims of justice, and brought upon his land such dire disasters because of his rebellion against the Babylonian power, first in 601 B. C. and then in 597.

2. THE CRY OF HABAKKUK.

Of the prophet, whose name is otherwise unknown, nothing is recorded either in the book or elsewhere in the Old Testament. He was one of the moral leaders of Israel, who was distressed at the condition of things in his age. The particular problem which seemed to baffle explanation was the transfer of power from one overbearing and cruel people to another. When Judah looked forward with confidence to the overthrow of Assyria by the destruction of Nineveh, it was confidently expected by Nahum and the other prophetic spirits in Judah that this event would be the end of trouble. Why should not the nation from that day forth be free to work out its own political and religious problems in peace?

But unhappily the downfall of Nineveh was only the beginning of fresh disasters. Upon the ruins of that empire arose one more exacting and more fierce. The cruelties practiced by the Assyrians in their western campaigns were forgotten in the atrocities committed by the Babylonians. How could such events be justified? Where was the providence that permitted such miscarriage of justice?

But a still more intimate problem arose in connection with Judah's own inner conditions. The land was filled with violence and misrule, probably the result of changing political conditions and the weakness of Jehoiakim's government. The opening verses of chapter one are description of this spoiling and violence. For such conditions there must be punishment, and the prophet sees that God is raising up this Babylonian power to be the instrument of chastisement for the immoral and perverse elements in Judah. The Chaldeans, or Babylonians, swift and bitter, are to devastate the land like wild beasts. Their advance is irresistible and their plunder not to be reckoned. They scoff at opposition and laugh at fortresses. Wicked and insolent they press onward, proud and godless.

How can God employ such a nation as the weapon of his correction of Judah? Does it not seem unaccountable that He who is too pure to look upon iniquity should regard with tolerance a destroyer so rapacious and insolent as this dreaded foreigner, who spoils the nation with his plundering raids

and catches them as fish in his net? Will he never cease to destroy? Where is there hope when he advances? These are the problems that stir the heart of the prophet to protest and insistence upon response. Sin must be punished, as he believes; but why choose so rapacious and vindictive an instrument, and why seem to destroy hope forever by passing on the power of world-wide sovereignty from one tyrant to another?

3. THE PROPHETIC WATCHTOWER. (Chap. 2.)

The prophet now attempts to find a solution for his problems. Like a lonely watcher of the night he retires to the tower of outlook and meditation. He demands of God, like Job, an accounting for the moral perversity of the age and the riddles too deep for his own solution. In this mood of waiting and listening he received the divine response. It came in oracle which has become one of the most notable words of prophecy. It was not easy of comprehension at first, as he was told, but the gradual unfolding of history would make it increasingly clear.

Then the oracle was given. It was in two impressive utterances. The first was the admission that the Babylonian enemy was puffed up, insolent and unjust. No defense was made of this instrument of the divine justice in the world. But the second part of the oracle gave the true solution of the difficulty: The just man shall survive through his faithfulness; victory comes by holding on persistently to the divine assurance. Here is the answer of the Book of Job to the problem of suffering. We cannot always understand why the events of life take the ordering that seems perverse and distressing, but our salvation is in trust in the providence of God. In waiting for His disclosure of his purpose we find satisfaction and victory. The just man lives by his faithfulness.

Then follows a list of the sins which made the character of the Babylonian spoiler so difficult to tolerate. A drunkard, haughty, avaricious, rapacious, cruel, he gathered nations in his net without remorse. Surely such a brutal people must come to grief. And here follow the taunting words of the nations he has ravaged. Who will not take pleasure in the humiliation of the Babylonian? The violence wrought by the conqueror shall be returned upon his head by those whom he has plundered and impoverished.

The woes that follow in the latter part of chapter 2 apply admirably to this rising power which seemed so remorseless. The cruelties practiced by these Babylonians were enough to make the unconscious timbers and stones cry out from their places in the ruins of cities. Their buildings were the result of bloodshed and iniquity. The work of generations they destroyed without remorse, little aware of the fact that Jehovah and not they was to rule over all the world. They had made the nations drunk in their violence and cast shame upon them. In consequence they must drink to the dregs the cup of God's avenging justice. Their plundering raids in Palestine shall not be forgotten. The violence done to man, to the land and the beasts of the field must yet have its righteous compensation.

Makers and worshippers of images shall suffer in the folly of their superstition. How can intelligent men bow down to wood and

stone and call upon them for help? There is no power in a dumb idol. But Jehovah is in his holy temple, let all the earth keep silent before Him.

4. AN ODE OF CONFIDENCE.

The final chapter of this short book is a poem fashioned after the manner of a psalm. Indeed its structure, its heading, its subscription, "To the chief musician, on my stringed instruments," and the triple appearance of the pausal word "Selah" at the end of stanzas, shows that the poem was used liturgically in the temple service, and may have been copied in this book from some collection of temple hymns. Its theme is the confidence of the psalmist in God, in view of His former wonderful works in behalf of His people. Few passages of the Old Testament are grander than the section of this poem which describes the coming of Jehovah from His ancient habitation in the southern deserts, leading his people to the place of their new possession in the land of promise. This passage is to be compared with the similar descriptions in Judges 5 and Deuteronomy 3, which emphasize the same ancient Hebrew belief that Jehovah originally inhabited Mt. Sinai in the desert south of Palestine, and had changed his habitation to Mt. Zion when the tribes journeyed through the wilderness to the borders of Canaan. At that time nature was in a panic at the approach of deity. All the voices of creation were lifted in terror or exultation. The sun and moon stood still, and the waters were dried up.

Yet God was not angry with nature at that time, but with the enemies of his people. Why not then have confidence in the same God in every time of trouble? Devastation and ruin may come against the land, and nature be stricken with drought and barrenness. But the man of faith may rejoice in God who is his strength and his defense.

5. THE VICTORY OF FAITH.

Into the critical problems connected with the book of Habakkuk it is impossible to enter. The commentaries and introductions deal at length with such questions. Whether the book is integral and consecutive or fragmentary and in parts displaced cannot be easily determined. But its central teaching is found in the oracle so admirably stressed by the entire arrangement of material both preceding and following it. The just man lives by his faithfulness. No spiritual truth was ever more worthy of emphasis than this. The trust in God that waits with serene confidence for the parting of the clouds and the clear shining of the sun is the secret of victory over all misfortune.

It was not strange that the apostle Paul seized upon this great text and made it central in his teaching (Romans 1:17; Gal. 3:11). It is, to be sure, with a new interpretation of the word faith that Paul employs the text. In his vocabulary faith has become the concrete and explicit acceptance of the Lord Jesus Christ as a personal revelation of God and the object of implicit trust. Therefore, with Paul faith embodies the entire complex of personal relations to the Master in loving submission and service. This is quite a different term, therefore, from the faith of our text, which denotes reliance, steadfastness and waiting upon God.

And yet in the Christian thought of the first century the word faith thus made concrete and personal by Paul regained also its universal character as a Christian trust in the moral order of the world, and the ultimate triumph of righteousness over sin. It is in this sense that it appears in the Johannine writings. "This," cries the great Evangelist in the first of his supplementary epistles, "is the victory that hath overcome the world, even our faith" (1 John 5:5). But

he immediately adds, as if to keep the personal values of Jesus' leadership in mind, "And who is he that overcometh the world, but he that believeth that Jesus is the son of God." In this firm confidence, Christian trust in God and in the divine purpose for the world reaches its highest point. The just man, the saint, lives by his faith in the life and program of the Christ, and in this confidence he leans upon God and awaits in confidence the issue of the divine program.

FOLLOWING STUDIES.

The title of section XXVII will be, "Zephaniah and the Day of the Lord," and of XXIV, "The Early Years of Jeremiah."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The rise of the Babylonian empire.

2. Jehoiakim and the prophets of his day.
3. The moral problem in the mind of Judah involved in the transfer of authority from Assyria to Babylonia.
4. The oracle of Habakkuk and its value as a prophecy.
5. The literary structure of the Book of Habakkuk, especially the poem in chapter 3.
6. The use of Habakkuk's oracle in the New Testament, and in the messages of the reformers like Luther and Calvin.

LITERATURE.

G. A. Smith, "The Book of the Twelve Prophets" vol. II; A. B. Davidson (Cambridge Bible for Schools); F. W. Farrar, "The Minor Prophets" (Men of the Bible); Kirkpatrick, "The doctrine of the Prophets," pp. 269-290; Jordan, "Prophetic Ideas and Ideals," pp. 130-137.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic, July 2, Ways of Serving Our Nation.
Esth. 44:1-17. (A Patriotic Consecration Meeting.)

These are days for patriotic expression, and the purpose which brings us together in this meeting is religious. But patriotism and religion are branches from the same stem, and a patriotic consecration meeting is perfectly consistent. To ask for ways of serving our nation is another way of asking for ways of serving our Lord. Are we not as Christians committed to the good? And did not Paul conceive the powers of the state as "the powers that be ordained of God" and that "rulers are not a terror to the good work, but to the evil?" Indeed we must regard all institutions and movements which make for the promotion of our well-being as a part of the work of bringing in the kingdom.

Ways of serving the country. These are times for encampments and reunion of the G. A. R.; of dress parade of the National Guards; of flags and fire-crackers for the children. Our minds almost naturally revert to the days of the Revolution, of Washington, and Valley Forge, and our souls are stirred by the brave men of that day who consecrated their lives to the cause of freedom. We all but regret that we were not privileged to have a part in that immortal struggle. A minister recently said in a memorial sermon that he envied just a little the old soldier who had been thus privileged to serve his country. We rightly honor the man who was a true patriot and did not hesitate to answer his country's call with his life in behalf of the cause of liberty. No more fitting tribute could well be paid than to close the houses of craft and commerce and to adorn their graves with flags and flowers.

But after we have paid all due homage to our brave sires who bought our liberty with their own life blood, let us rejoice that the barbarism of war is soon to be numbered with the things of the past and that it is no longer necessary. While in our history it has been inevitable, it was none-the-less destructive. The destruction of property, the loss of time, and waste of human life, have rendered the world that much poorer. We should rejoice that we are privileged to serve our nation in a more fruitful and constructive way. It is our glorious privilege to live for our country. Here is the field for our lives. We are to serve by opposing the various forms of our national evils. What would be a better service than to put all our might to the destruction of the liquor business which claims a hundred thousand lives outright annually? To stand for honest representation in the official life

in our city, state, and nation is to guard the foundations of a free people's government. To stand for integrity in business, out of which alone confidence can come, tends to weld our people into a great body which in turn strengthens and protects the individual.

Not only is this our opportunity, but our Christian obligation. As Christians we condemn the wrong and stand for the right. We cannot then say that this wrong was done in the political field and is, therefore, of no concern to us. It must concern us and for us to ignore it is to shirk our Christian duty.

Moslem Divisions Healing

The progress and sense of strength of Mohammedanism has also been checked hitherto by the great division which makes two people of the followers of the prophet. In Bombay a month ago there was a riot between the Sunnis and the Shias which resulted in as many deaths as a small battle and was only ended by rifle fire from the British troops. Persia is mainly Shiite, holding to the Koran, but rejecting the tradition and the authority of the early Caliphs, Abubeker, Omar, and Othman, while regarding Ali as caliph and martyr. Turkey and the rest of the Moslem world is mainly Sunnite. But the revival of Moslem hopes and zeal, the misfortunes of Persia and the evident purpose of the Christian powers to exploit Turkey for their own profit are beginning to draw the leaders of the two sects together. Recent conferences between these leaders make it possible that among the heathen people the Christian missionary, and the Christian powers of Asia, may soon have to deal with a Mohammedanism not only of revived missionary zeal, but also of united faith. Only a Christianity true to the orders of its Founder in active discipline of the whole world can win in such a conflict.—*Men and Missions.*

I need not tell you that you will find your labor prosper in your hands in proportion as you live near to Him, in all the ways He has appointed—in His blessed sacrament, in the solemn prayers of the Church, in the private and even, if I may say, in the unspoken prayers which, amidst all the occupations of life, will ascend from your own heart.—*William E. Gladstone.*

When Christ gets into a man's heart all the rest follows—all the cleanliness comes the same day, and on the morrow comes music, and on the third day comes the dawn of heaven.—*Joseph Parker.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Ogden Sunday-school secured nine dollars as its offering on Children's Day.

Washburn Church Sunday-school raised one hundred dollars on Children's Day.

Fisher Church Sunday-school made an offering on Children's Day of \$27.53.

The churches at Prairie Hall and Berryville are being ministered to by I. Kello.

W. S. Gambo has resigned at Herrin and entered the pastorate at Olmeyer on June 4.

Camp Point Sunday-school made a Children's Day offering of \$66.58.

Saint Francisville is having preaching one-half time by J. M. Battenfield, whose home is at Clay City.

The Sunday-school at Batavia, where E. A. Henry is pastor, will contribute twenty-five dollars as its Children's Day offering.

Mrs. Royal Dye and family have returned to their home in Eureka, after some months absence visiting with relatives.

Miss Bertha Lacock is home on a furlough from her mission work in Porto Rico. She is resting in Eureka.

Pekin Sunday-school received an offering of more than twenty dollars for foreign missions, on Children's Day.

Harold E. Monser, residing at Champaign, is preaching on alternate Sundays at Findlay and Cadwell.

Roy E. Weare, who was graduated this month from Ashley Johnson's Bible College in Tennessee, is to become pastor of Joliet Church.

Julius Robertson, son of the pastor of Shelbyville church won first honors in the Interstate Athletic and Oratorical Contest held at Charleston last month.

E. W. Sears, pastor at Winchester, delivered the baccalaureate sermon to the high school graduates, and was the chief speaker on Decoration Day.

Denver Church Sunday-school made a Children's Day offering of \$55.04. The offering was made without a special Children's Day program.

The church at Quincy, where Clyde Darsie is pastor, will have a revival meeting in October, conducted by Lowell C. McPherson.

Danville First Church Sunday-school received an offering of about twenty dollars on Children's Day, which is to be increased before remitted to the Foreign Society.

The Sunday-school at West Point will send eight dollars and eighty-four cents for foreign missions, as a result of its Children's Day celebration.

The new church at Concord was dedicated last Sunday by Secretary J. Fred Jones. Two weeks from that date the secretary is to conduct the dedicatory service at Mill Shoals.

Evangelist, H. M. Barnett closed a two-weeks' meeting at Lowe's Chapel, resulting in twelve additions. The pastor of this church is E. T. Hartley, whose ministry is succeeding.

The revival at Galesburg, where J. A. Barnett is pastor, and which is conducted by Charles Reign Scoville and his helpers, in the tabernacle built in a day, is meeting with phenomenal success.

State Secretary, J. Fred Jones, assisted in an all-day meeting at Allenville the first Sunday in June, and ordained J. W. Hoskins to the ministry and two elders for the local church.

The baccalaureate sermon for Lincoln College was delivered by Milo Atkinson of Centennial Church, Bloomington. The subject of the sermon was "Instruction in Grace."

A class of young people in University Place Sunday-school, Champaign, taught by the pastor, Stephen E. Fisher, made an offering for foreign missions of two hundred and seventy-six dollars, which is expected to reach more than three hundred dollars.

A. H. Wilson, who has been pastor for two years at Wapella, left the church to accept a pastorate in Australia, his native land. Before leaving Wapella, he was ordained to the ministry by State Secretary J. Fred Jones, with the co-operation of ministers from surrounding towns.

David H. Shields delivered the baccalaureate sermon to the high school graduates of Eureka for the third consecutive year. He was also honored with the invitation to deliver the memorial sermon. Mr. Shields read a paper before the Ministerial association at Peoria on a recent Monday morning.

Evangelist H. O. Breeden was interrupted in his meeting at Santa Rosa, California, by a message advising of the serious illness of his father, whose residence is at Ipava, Ill. The evangelist, together with his singer, Mr. Travis, was invited to return in the fall for another meeting.

At Springfield, West Side Church, there were seven additions the first Sunday in June, all but one of these being by confession, and the result of decision day. The Children's Day program in the evening resulted in an offering of almost forty dollars.

O. L. Cole, who has been pastor of Mt. Sterling Church for two years, presented his resignation to the congregation, to take effect the first of September. Mr. Cole is leaving for the purpose of doing graduate work in the university, and with the appreciation and esteem of the entire church and community.

The sixtieth anniversary of the organization of the Table Grove Church was celebrated last Sunday. J. H. Garrison, editor of the Christian Evangelist, delivered the

addresses morning and evening. Visiting pastors and friends of the church made addresses in the afternoon. Fred S. Nichols is the pastor.

C. E. French, for the past three years in the pastorate at Tallula, presented his resignation to the congregation. No announcement has been made regarding Mr. French's future plans, but his relinquishment of the pulpit at Tallula will afford some other strong church an opportunity to call a very successful pastor.

At Central Church, Peoria, where W. F. Turner is minister, there have been fifty-four additions in six months. The congregations in the evening are better than for many years, and the Sunday-school is in a thriving condition. The missionary budget of this church, together with that of Howett Street is twelve hundred dollars. With one half of this amount, a living link missionary will be supported on the foreign field.

Among the resolutions adopted at the Fifth District Convention at Litchfield was the following:

"We the representatives of the Church of Christ, assembled at the Fifth District Convention, which was held May 31 and June 1, denounce the methods used in the election of William Lorimer to the United States Senate, and the retention of his seat by the vote of Senator Cullom."

The Children's Day offering at Beardstown was \$18.50. This will be considerably increased before remittance is made to the Foreign Society. The church at Beardstown is a new organization and has been without a property of its own until recently. The building occupied for some time has been purchased. The building is not sufficiently large for the Sunday-school, and arrangement has been made to use the parsonage for some classes. G. W. Morton is the successful pastor.

Albert Schwartz has resigned at Clinton after a three years' pastorate there. He closes his work June 25. The local paper in commenting upon the city-wide regret with which his departure is being received notes particularly the "fine spirit of unity existing among the ministers of the community," which spirit, it says, has been largely due to Mr. Schwartz's influence. He will not take up any work this summer but will take a much needed rest and be ready for work in September.

The new Fourth Church, Danville, was ready for dedication June 18. Secretary I. N. McNash was dedicatory. There were three services—10:30 a. m., 2:30 p. m., and 7:30 p. m., with the communion service in the morning. The afternoon service included the dedicatory sermon. Owing to the small auditorium and the location of the church, the other churches of the city did not adjourn their services. First Church choir furnished the music for the afternoon service. The pastor is H. D. Williams.

F. Louis Starbuck will remain another year, by invitation of the church at Shirley. On the anniversary of the dedication of the new church and of the present pastorate, an entire day's celebration was held. Speakers from outside the town were H. H. Peters, Mrs. Carrie F. Zeller, Silas Jones and J. Fred Jones. In the reports it was discovered that all debts had been paid and that a balance was held by the treasurer. The congregation is now ambitious for a parsonage, and such a building will likely be started at an early date. The membership was more than doubled last year. At the Sunday-school service in the morning, an offering amounting to nearly thirty dollars was received for foreign missions.

W. B. Clemmer, pastor at Central Church, Rockford, conducted services at Freeport, on a recent Sunday evening.

Central Church, Rockford, W. B. Clemmer, minister, had, as a goal for Children's Day, 300 present and \$30.00 offering. The attendance reached 215 and the offering was \$44.75.

T. W. Grafton of Kansas City addressed the City Sunday-school Union in Peoria on the Boy Problem, and was listened to with great enthusiasm. As a partial result of his visit, many Boy Scout companies are being organized.

J. H. Gilliland, who is supplying the pulpit at Normal, left vacant by the removal of Wm. G. McColley to Paxton, is endeavoring to induce the church to revive the building project which has been under way for a year.

Andrew Scott, district secretary, of Danville, sails with his daughter from Montreal for Glasgow, July 1. Mr. Scott came to this country from Scotland. He will visit the scenes of his early life making headquarters with his brother James Scott in Edinburgh.

News Editorials

An Audience Or a Church, Which?

"Our young pastor is doing a great work. He draws great audiences and thrills them with wonderful eloquence."

The above is an extract from a report recently found in news columns of one of our papers. If it is to be hoped that "our young pastor," in this case, is doing something more than drawing and thrilling great audiences. Unless he is doing something more, his work is amounting to very little. A minister's supreme duty is to build up the church. That is something more than getting people into the church building, helping them through the baptistry, or writing their names on the church roll. It is the making of a brotherhood that will illustrate before the community the meaning of Christ's ideals and demonstrate their practicability. Getting an audience is a little job; building a church is a tremendous undertaking. Unfortunately there is a popular standard that measures a church by its membership and a preacher by the size of his audiences. Accordingly some superficial ministers are tempted to work, not for a church; but for an audience. Such men never build a church. They may sometimes get an audience, but never, a church. As Dr. Charles E. Jefferson says; "A church is of supreme importance. . . . An audience is not worth working for. An audience is a crowd, a church is a family. An audience is a gathering, a church is a fellowship. An audience is a collection, a church is an organism. An audience is a heap of stones, a church is a temple. Preachers are ordained, not to attract an audience, but to build a church. Coarse and ambitious and worldly men, if richly gifted, can draw audiences. Only a disciple of the Lord can build a church. It is not uncommon for a supposedly mighty church to wilt like Jonah's gourd, as soon as the man in the pulpit vanishes. The structure was of hay and wood and stubble, and it disappeared in the fire of God's swift judgment day."

Chicago

By Vaughan Dabney.

On Friday, June 9, the executive board of the Chicago C. W. B. M. union met in the tea-room of Marshall Field's and arranged that the next city rally would be held in October at Sheffield Ave., Irving

Park arranging the program.

The second quarterly congregational dinner and business meeting of the Metropolitan Church was held Monday evening, June 12. Charles Reign Scoville, minister at large, was present and addressed the meeting.

The regular annual meeting of the Chicago Christian Business Men's Association was held June 12 around the banquet table in the Grand Pacific Hotel. C. C. Morrison delivered the address of the evening. At present there are over forty members of this association.

The seventh session of the summer school of missions, under the auspices of the interdenominational committees of the Central West, representing Women's Boards of Foreign and Home Missions, will be held at Winona Lake, Ind., June 22 to 29. The Disciples on these committees are Mrs. A. R. Atwater, Mrs. Carl Bushnell, Mrs. E. M. Bowman, Mrs. T. B. Knights, Mrs. C. C. Morrison and Mrs. M. E. Harlan.

Nelson Trimble reports a busy week at Gary, June 18-25. This week is in commemoration of the opening of the Gary work a year ago, in which time we are advised that two churches have been erected, three corner lots secured, and \$11,000 in cash, loans and pledges, has been raised. The program consists of athletic contests, banquets, Sunday-school and C. W. B. M. conferences. Some of the speakers for the conferences are Errett Gates, Austin Hunter, I. R. Lines, Claude E. Hill, O. F. Jordan, Cecil Sharp and Herbert Carpenter. On Saturday evening, June 17, a supper is to be given to the Englewood choir, after which a musical program will be rendered in the Jefferson school by the choir. On Thursday, June 22, a Gary C. W. B. M. will be organized by the women of the South Bend Church. On Sunday afternoon, June 25, the corner stone of the new church will be laid. An Chicago Disciples are invited.

Rev. John Clifford of London, president of the Baptist World Alliance, preached the baccalaureate sermon for the members of the spring graduating class at the seventy-ninth convocation, Sunday, June 11 at Mandel Hall. Dr. Clifford thinks the great need of today is spiritual toning. On Tuesday, June 13, the convocation address was delivered by Count Johann Heinrich Von Bernstorff, Imperial German Ambassador to the United States. His subject was "The Foundations of the German Empire." The honorary degree of Doctor of Divinity was conferred upon Dr. Clifford, and Count Von Bernstorff received the honorary degree of Doctor of Laws.

Chicago is determined to call a halt on Missouri's evident attempt to start a procession of our preachers to that Beulah land of Disciplesdom. The curve of that state's policy was not disclosed in the call to Professor A. W. Taylor, but when G. A. Campbell was called to Hannibal and R. W. Gentry to Columbia there were good grounds for concern. The most guileless cannot doubt the last maneuver, however. Kirksville calls Orvis F. Jordan, of Evanston Church, the captain of our hosts here! Such *casus belli* could not be ignored. The Evanston Church rose up, armed itself in defense and flashed the news to The Business Men's Association meeting that very night in annual session. These men went to the telegraph office after adjournment and sent night letters to the Evanston pastor saying that he could not go, that the work here was too great to spare him, that he belonged to the whole city and a good many other things just like that. Next morning Mr. Jordan sat on his veranda and held a

reception of messenger boys for two hours. After which he sent a messenger off with about ten words of his own. These words went to Kirksville. They were very courteous, no doubt, but they meant, simply, "No." Let Missouri take knowledge from this that Chicago is aware of her designs and intends to defeat them!

At a reunion of about forty former members of the West Side (Jackson Boulevard) Church held in Los Angeles, May 19, the following resolutions were unanimously adopted and sent to the Jackson Boulevard Church.

"Grateful for the manifold blessings that have attended our days and the kindly Providence that has directed all our wanderings and for this happy hour that brings us together again we wish to send a message of remembrance and love to the church and to the pastor (J. W. Allen) who have helped to make us all that we are for Christ and his kingdom. Our minds go back to the days gone by in the dear old West Side Church when we were associated with the heroic men and women who through darkness and light lifted up the standard of the cross. One by one we have called their names and enumerated their quiet and unassuming sacrifices. The most of us as little children learned the way of life from the lips of that prince of men and loving pastor, J. W. Allen, and many of us his hands laid in the memorial baptismal grave and over some of us his benediction was pronounced when the marriage vows were spoken. We remember with tenderest love the men and women of God whom we knew in the years of "Auld Lang Syne" who went bravely on toiling upward in the night. Now we believe that they have found the morning light. They being dead yet speak and their works do follow them. We remember the charter members two of whom we have with us tonight. We remember the elders and deacons, our Sunday-school superintendent and teachers and the officers of all the societies. We count it our joy and crown to have been numbered with this royal company. We live over again the blessed hours of the prayer-meeting service and we have spoken the names of the dear souls who spoke of the peace that comes from above and we have sung again tonight the songs we heard there when we were children. Of all the beautiful pictures that are painted on memory's wall the ones of the dear faces of that blessed fellowship are the most imperishable. We have shaken your hands again tonight and have taken new courage for the tasks of all the morrows because of the memories of what you have been. We know of at least a score of churches in our beautiful sunny southern California which have been enriched by the treasures that have poured from your hearts as our deserts have been made beautiful and fruitful by the rivers that have been turned to them from the hearts of the mountains. We would speak a word to show you the magnitude of your undying work through the unending years. We subscribe our names as a poor token of our love and appreciation. God be with us till we meet again, till we meet at Jesus' feet. God be with us till we meet again."

In addition to this was also a letter from Bruce Brown, a former pastor of Jackson Boulevard, who was present at this reunion. He says "From a small company of former members of Jackson Boulevard is growing in Los Angeles what will without doubt be our greatest church in all the great west, Wilshire Boulevard Christian Church. Had it not been for the dear old Jackson Boulevard Church this great work in Los Angeles would never have been possible."

Fourth District Convention.

The Fourth District Convention which recently convened in Minonk took a significant forward step so far as the leadership of the churches by the District organization is concerned. A definite plan was formulated for a campaign by the district to enlarge the offerings of all the churches to missions and benevolences. Each church was urged to formulate a definite missionary prayer for itself which shall be fair to all our general interests and adequate to their ability. A standard of \$2 per resident member was set as the proposed aim of the churches for the coming year, and arrangements made for vigorous effort to bring the churches to the standard. We believe the plan is good for the following reasons:

1. It includes all missions and benevolences, not simply our own state and district work.
2. It sets a standard for the churches to strive for.
3. This standard, while hardly the maximum for which churches should strive is far in excess of former efforts and approaches more clearly our ability and responsibility.
4. It leaves the churches free to formulate their own missionary programs and divide their money as they see fit only suggesting that at least 15 per cent be given to state and district-missions.
5. It solves for our churches the problem of the unification of our missionary enterprises by handling it in the local church.
6. It gives to each church the proper missionary perspective, one that is adequate to our ability, fair to all interests, and worldwide in its reach.

The plan has been tried in a few of our churches in recent years with success and we are looking hopefully forward to larger things this coming year. Further particulars will be published later.

Gibson City.

L. O. LEHMAN.

Secretary's Letter.

June 11 the Normal Church raised \$12,269 in cash and pledges as a starter for a new church building and extended a call to J. H. Gilliland to become their pastor and he has accepted. Bro. Gilliland has been supplying the pulpit for some weeks and had charge of the services when the money was raised. This is a very happy arrangement the leadership of a master church-builder.

The field secretary spent Sunday, the 4th, with the Allenville church, Major Griffith minister. There were two services in the grove and one in the building. Bro. Mathers was also present. John Hoskins was ordained to the ministry and two elders of the church were ordained at the time. The church is thriving under the inspiring ministry of Bro. Griffith. He and his family are all fine singers.

Hundreds of Illinois churches have not yet sent us their statistical reports for this year just closed. Kindly look after it at once if yours has not been sent, using the stamped envelope we mailed you. This is important, brethren, in order to have a correct Year Book.

The missionary year will close in a few weeks. The treasurer's books show that not half the church in Illinois have made an offering thus far to state missions. Has yours? Look into the matter and if it has not, present our cause to your people right soon before they go away on their vacation and take the state offering and be counted as a contributing church. It ought to be a matter of real pride and gratification to know that your congregation is in line to help evangelize Illinois and aid the weak churches in their struggle.

W. D. DEWESE, Office Sec'y-Treas.

J. FRED JONES, Field Secretary.
Bloomington, Ill.**Church Life**

—The cut on the front page is loaned by the Union Pacific Ry., whose train under the management of O. F. Jordan leaves the Northwestern Station in Chicago Tuesday, June 27 at 10:45 p. m. On this page in last week's paper will be found the itinerary and schedule.

—The publishers of the Bethany Graded lessons are surprised and pleased at the way orders are coming for these lessons for the summer greater. Many schools are preparing for the autumn by introducing the lessons now.

* * *

A new church was dedicated at Wewoka, Okla., on June 4.

Dr. Bruce Brown, pastor at Fullerton, Calif., reports twenty-two additions to the church during April and May.

C. C. Wilson, of First Church, Milwaukee, is secretary of the Congregational ministers' association of that city and also secretary of the general ministerial association.

The congregation of First Church, South Leavenworth, Kan., have been donated a lot, and plans for building will be begun immediately.

The church at Hill City, Kansas, will hold a revival beginning the second Lord's day in October. Charles E. McVay of Hardy, Nebraska, will have charge of the music.

The annual convention of the Missouri Christian Missionary Society, held this year at Cape Girardeau, had a large attendance. Next year's meeting will be held at Brookfield.

There were three adults added to the Christian Church in Blandinsville on last Sunday at the morning service. The church is full of cheer as we approach dedication. C. R. Wolford is the minister.

S. T. Willis was inaugurated president of Virginia Christian College at Lynchburg, Va., last week, succeeding Joseph Hapgood. The latter was present and made an address at the inauguration exercises.

John P. Sala closed his first year at Central Church, Dayton, Ohio, and reports 140 additions to the membership. The Children's Day offering was \$300, the largest in their history.

A. N. Glover, who resigned his pastorate at Fullerton, California, on account of ill-health is recovering slowly, but will probably rest several months longer before taking charge of another work.

J. H. Fuller has terminated his work as missionary in Monterrey, Mex., where he has spent four years under the auspices of the C. W. B. M. He reports himself as enthusiastic for Mexican missions.

It is of interest to note that S. M. Perkins, of Davenport, Ia., was recently elected to the office of president of the Iowa Sunday-school Association comprising twenty-two affiliated religious bodies.

J. H. Challener has begun work as pastor at Chikasha, Okla. He captivates the local paper with his remark that his motto is "Keep things moving," and explains that it means either the work must move or himself.

J. M. Rudy has resigned at Greencastle, Ind., to close his work Sept. 1. He will enter upon evangelistic work. Mr. Rudy's work has been singularly successful in Greencastle and his previous evangelistic experience was notable.

Fred M. Gordan, of Knoxville, Pa., has accepted a call to Flatbush Church, Brooklyn, succeeding Walter S. Rounds who has become university pastor at the State University of Indiana.

Barton O. Aylesworth, ex-president of Colorado State College and of Drake University has accepted a call to the church in Chandlerville, Ill. Illinois is his home state and she welcomes him back to her borders.

Claire L. Waite and Mrs. Waite are in a good meeting at Deland, S. D. A new church has been organized, twenty-five persons have responded to the invitation to accept Christ, and a fine lot donated for a new house.

For eight weeks James W. Johnson, minister at Redfield, Ia., has been confined at home from a severe attack of appendicitis but will be able to be in his pulpit again June 18. During his illness, Marvin Lansbury of Neosha, Mo., a Drake student, supplied the pulpit.

C. A. MacDonald, the Sunday-school specialist, who has been holding institutes in various parts of the land has accepted a call to be superintendent of young people's work and leader in the Sunday-school of First Church, New York City, W. L. Fisher, pastor.

E. L. Day, formerly of Noblesville, Ind., was installed as pastor of North Park Church, Indianapolis, Ind., recently. Among the ministers who attended and took part in the services were C. H. Winders, A. L. Orcutt, A. B. Philpott, C. M. Fillmore and Clay Trusty.

John R. Ewers is delivering a series of Wednesday evening lectures on "The Christian and His Social Relations" at East End Church, Pittsburgh. Problems of the family, business, pleasure, society, etc., are being treated. His last two lectures are "Will Jesus' Social Teachings Work Today?" and "What am I Going to Do About it?"

In his church calendar E. F. Daugherty of Vincennes, Ind., confesses that he forgot the prayer-meeting one Wednesday evening! He was so actively working for the completion of a Y. M. C. A. building fund whose time limit expired that evening that he "forgot that this church existed. That's the first half-hour he has forgotten it, and it probably won't occur again."

A. D. Harmon, pastor of First Church, St. Paul, will sever his relationship with that church October 1, after a fourteen year pastorate. The church board has known of his purpose for many months. These years, he says, have been full of hard work and joy. In that period the church has grown from a virtual mission into a splendid prestige, equipment and permanent strength. Mr. Harmon has been intimately identified with all the religious activities of the city—president of the city ministers' union, president of the city civic federation from its organization, and ten years president of the Disciples' state missionary society. He plans to spend a few months after October with his family at Cable, Wis., make a trip to the old world and after that return to work again. We congratulate the St. Paul Church on the long term of service of its pastor and wish both him and it happy new alliances.

Renewed interest is being taken in the church in Ogden, Utah. About twelve years ago the church ceased to hold regular services, and the membership scattered. A valuable lot is owned by the church, but there is no building on it. Recently a meeting was called at which time a board of trustees and clerk were elected, and plans

made to incorporate the church. A Christian Link Circle has been organized by the women, and is recognized by the trustees as a nucleus around which a church may grow. Hopes are strong that in the near future they will be able to call a pastor and resume regular services.

G. H. Bassett of Salisbury, Mo., has accepted the call to Independent, Kan., to succeed J. A. Longston.

Three notable achievements have been accomplished during the three years pastorate of E. B. Bagby at Fort Smith, Ark.; the payment of a debt of \$8,500 on the church property, the purchase of a handsome pipe organ, and provision for the planting of a mission. This latter is made possible through the generosity of a member of First Church who has bought two lots and will build and furnish a Memorial chapel. Mr. Bagby starts July 3 for a two months vacation in Virginia, Maryland, and the District of Columbia.

First Church, Oklahoma City, Okla., subscribed \$23,500 on June 11 toward their building fund of \$125,000. A balance of \$6,500 is all there remains to be secured. J. H. O. Smith is the pastor. It was here that C. R. Scoville held his great meeting last winter with 1,500 conversions. The new church is rapidly nearing completion, the walls of the building being practically complete and all in readiness for placing the roof on the structure. As soon as this is done the work of finishing the interior will be rushed as rapidly as possible. The congregation expects to occupy the building by January 1.

First Church, Augusta, Ga., Howard T. Cree, minister, has received twenty additions to the congregation in the last two months by confession and baptism. Quite a few of this group are young men whose presence promises well for the future of the church, these have all come into the church at its regular services and without holding any series of meetings. Recently the Sunday-school organized an orchestra of six from its own members which has proved helpful in the musical feature of the school session. Mr. Justice Lamar, who returned home from the Supreme Court for a vacation of several months, will resume his Sunday morning lectures to adults in the Sunday-school. In the spirit of Christian fraternity the pastor occupied the pulpit of the Citadel Square Baptist Church in Charleston June 4.

The telephone number of The Christian Century has been changed to Douglas 5966.

MONTANA CONVENTION.

The state convention of Montana, in session two weeks since, resolved upon an aggressive campaign by the placing of two evangelists in the field, one for Eastern Montana and Northern Wyoming, the other for Western Montana. A system of missionaries' rallies in the interest of state missions, with a "team" of five or eight men, was discussed. The convention elected the following officers: President, Charles W. Barnes, Helena; vice-president, Frank Maples, Billings; recording secretary, E. M. Romine, Red Lodge; treasurer, W. W. Beeman, Billings; corresponding secretary, J. S. Raum, Fromberg; executive committee, Charles W. Barnes, of Helena, W. W. Beeman, of Billings, J. S. Raum, of Fromberg, P. B. Bartley, of Helena, S. C. Kenyon, of Ozeman, Dr. C. C. Albright, of Anaconda, and W. M. Jordan, of Utte.

Summer at Bay View

What Chautauqua and Northfield are to the East Bay View, in northern Michigan, is

becoming to the middle West. There, is held every July and August, a series of great conferences in vital themes, that are attended by large audiences often running into the thousands. These are the Bible, Missionary, Labor and Social Welfare, and Good Health Conferences, in charge of eminent leaders of national reputation, and extending over four weeks. The place is also the seat of the Bay View Assembly and Summer University, whose brilliant programs and highly organized educational work draw people from all parts of the country. Another Bay View magnet is its cool and healthful climate, known far and wide. The place is entirely a summer city, amid the groves on Lake Michigan, and has a great reputation for its pleasant life. For the announcements and general information, write J. M. Hall, Boston Boulevard, Detroit, Michigan.

"Garfield's Pastor" is Dead

F. D. Power, one of the most widely known and widely beloved pastors among the Disciples died at his home in Washington, D. C., June 14. For some weeks the condition of Dr. Power has been such that the end was not unexpected. Death was due to a complication of diseases. He had



steadily been losing ground for more than a year, though he rallied sufficiently several months ago to take part in the services of installation of Earle Wildley who had been called to be co-pastor with him of Vermont Avenue Church.

Dr. Power was born in York county, Va., in 1851. His father was Dr. Robert Henry Power and his mother before her marriage was Miss Abigail M. Jencks.

The son was sent to the Old Field School, near his home. He entered Bethany College in West Virginia in 1871. A short time later he was ordained a minister of the Disciples of Christ.

In 1874 he was called to the pastorate of the Disciples' Church in Charlottesville, Va. A year later he accepted the pastorate of the Vermont Avenue Christian Church, which was then a small, struggling congregation. Year after year, through Dr. Power's indefatigable efforts, the work broadened and the church became known far and wide.

From 1881 to 1883 Dr. Power was chaplain of the House of Representatives. He was also known, not only in Washington, but in many parts of the country, as "Garfield's pastor."

Dr. Power, who was given the honorary degrees of A. M. and LL. D. by his alma mater, Bethany College, was at one time president of the American Missionary Society, and at the time of his death was a trustee of the United Society of Christian

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Some years ago he wrote the "Life of W. K. Pendleton, president of Bethany College." He was also the author of other volumes, including "Bible Doctrine for Young Disciples," "Sketches of Our Pioneers," "Thoughts of Thirty Years." All of these books dealt with his work in the ministry of the Christian Church.

In 1874 Dr. Power was married to Miss Emily Brown Alsop, of Fredericksburg, Va., who, together with a daughter, Mrs. Abbie Clark, survives.

Promising Church Dedicates Parish House

Wilshire Boulevard Church, Los Angeles, W. C. Bower, pastor, dedicated its beautiful parish house Sunday, June 4. The structure cost \$25,000 and will serve as a sanctuary until the final house is erected on the corner of the lot. This congregation is only about a year old, but has already gathered a membership of 135 and a Sunday-school of 175. It is located on the most beautiful boulevard in Los Angeles and has among its members, Mr. Charles C. Chapman who matched the gifts of others for the new house dollar for dollar. The entire cost was thus provided for. Mr. Chapman, as the California custom seems to be, officiated at the dedication services and in the evening of that day F. M. Dowling began a series of evangelistic meetings. Various evangelical bodies were represented in a union fellowship service in the afternoon.

The new house is of club-house style of architecture. The auditorium has a seating capacity of more than 700. Besides a handsome ladies' parlor and pastor's study and commodious and well lighted circular class rooms, some of the unique features of the building are a ten-foot mantle decoration with an etched and hammered brass hood with a design of mountains and trees in natural colors, in which a glowing fire lends cheer and home-likeness to the evening service; a large stage across one end of the auditorium, with all of the accessories for secular programs; a handsome recessed pulpit on one side of the auditorium, and a recessed baptistry with a beautiful art glass window having a figure of an angel against a background of mountains and lilies. The art windows blend beautifully with the scheme of tinting and stencilling. The commodious basement will be fitted up for the home of a neighborhood men's club and a banquet hall for the social life of the church. A gallery extends over the entire

west end of the auditorium. The ceiling gable roof is lighted by 187 points of electric light. The Wilshire and Normandie entrances both have pergolas. The approach to the building is a beautiful park 125 by 140 feet fronting on Wilshire Boulevard. This lot, where the permanent building will be erected, is the generous gift of the Chapman Brothers Company, consisting of Messrs. Charles C. and S. J. Chapman and Mrs. F. M. Chapman. This lot is valued at \$25,000. Here it is proposed to erect within a few years a building to cost \$100,000 which will be in thorough keeping with the architecture of the surrounding community.

Mr. Bower, the minister, has been with this church but a few months, having come from New York City. He is proving himself a wise and inspiring leader.

To the Churches of Christ

Your attention is hereby called to the following clauses found in article III of the Constitution of the American Christian Missionary Society: "Any congregation contributing \$10 or more shall be entitled to one delegate in the annual meeting of this society for that year, and any state missionary board or society contributing a dividend from its state treasury for the objects of this society shall be entitled to two delegates in the annual meeting of the general society and to one additional delegate for every 5,000 disciples in the state; any church, Sunday-school or other local Christian association shall be permitted one delegate annually for ten years for each life membership or life directorship taken by the association as such."

Now these churches, Sunday-schools, and other organizations having the right, under these clauses, of representation in the annual meeting, to be held July 4-11, 1911, at Portland, Ore., are heartily invited to avail themselves of it by electing competent delegates and providing them with certificates of such election.

Yours fraternally,

H. D. SMITH, President

American Christian Missionary Society.

Wisconsin

The building-in-a-day enterprise at Beloit, May 30, was a great success in every way. Between seven and seven a fine chapel was erected, with exception of a few finishing touches, and dedicated that evening. There is great rejoicing and it is with some difficulty that we are able to realize that this really happened in Wisconsin. But it did and we are all proud of it and have taken renewed courage from it. Great credit is due N. A. Borop, the minister there.

R. E. Thomas has taken work at Readstown, West Lima, and Pleasant Ridge, having taken up his residence at Readstown. We are sure a fine work will be done in these fields.

J. H. Bullock, preached the baccalaureate sermon for the S. W. Teacher's Training School at Richland Center on May 28.

Work on the addition to the building at Rib Lake, where J. Sig. Stone ministers, has been started. This work will be largely done by the boys of Mr. Stone's Bible class. Mr. Stone is preaching at two country points with fine success. He preached the baccalaureate sermon for the high school of Rib Lake on May 28.

The meeting at Ontario, held by the writer, closed May 21 after continuing three weeks, with 32 accessions. A building project was started which will result in a fine equipment for this splendid band of workers.

We regret that P. D. McCallum is soon to close his work at Viroqua. He sails

July 1 for his old home in Australia, from which he has been absent nine years. A successor has not as yet been secured.

Our state convention will be held with the First Church, Milwaukee, in Sept.

FRANK L. VAN VOORHIS,
Cor. Sec'y & Supt. of Missions.
Green Bay, Wis.

Some State Conventions

Just before leaving for the great conventions on the Pacific coast, we wish to take a few minutes to report some very pleasant visits recently to a number of state conventions. These have included Ohio, West Virginia, Michigan, Missouri and Oklahoma. We had hoped to include Arkansas also but were unable to get there. These conventions will be reported in full by others, but we wish to say just a word concerning the Sunday-school interests.

In Ohio after a year's trial of evangelistic work only, the convention voted unanimously to employ a Sunday-school superintendent to devote all his time to distinctive Sunday-school work. The present evangelist, L. I. Mercer, has done a splendid year's work and he will continue as an evangelist under the state board, but Ohio with her great schools, is to have a superintendent also.

In West Virginia, the efficient state secretary, O. G. White, has been doing his best to serve in every capacity and the convention appreciated all that he has done. But the Sunday-school interests are so important that at Brother White's recommendation, a state superintendent will be appointed to serve without pay until funds are in sight with which to pay him, and we are glad to say they are already coming into sight.

Michigan began to organize her Sunday-school forces last February when the state board with the aid of the Sunday-school department of the American Christian Missionary Society put Walter G. Hopkins, a student in the university to work as state superintendent. His work for the four months has been highly commended and it will be enlarged and continued.

Missouri and Oklahoma have had efficient state superintendents for many years. J. H. Bryan, the present incumbent in the strong state, presented a fine report. H. S. Gilliam in the new state has been doing pioneer work. Both men were highly commended and their work has been of a splendid character this year.

In all the states the front rank enthusiasm is high. There seems to be a determined effort in every one to win the national banner. The personal contact with representatives of the various schools, with state superintendents and executive committees, we believe is well worth the time and expense of attending these state conventions, even if no time were granted for speech making. We have had however, opportunity in all these meetings for both addresses and conferences.

We are pleased to announce that the material is ready for the July and August

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ROBERT M. HOPKINS,

American Sunday-school Superintendent.

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Notes From the Foreign Society

Splendid news comes from the workers in Africa. The following are some of the most recently reported baptisms. At Monieka nineteen; at Longa twenty-two; at Lotumbe, twenty-seven; at Bolenge forty-nine and six restored. At the most distant and newest station, Monieka, there are fifty native evangelists working.

Lovington, Illinois, becomes a living-link in the foreign society. A. L. Huff is the pastor. This is a great victory for a church in a small town. The people are enthusiastic and will support Mrs. P. A. Sherman at Hatta, India.

A conference of the Protestant missions in Central India was recently held to consider closer Christian unity among the native churches. Our own workers took the position they have always held, namely, that they would welcome and encourage co-operation in every way so long as it did not interfere with the absolute freedom of our churches to teach and practice the precepts of the Scriptures as we understand them.

G. M. Brooks of Carlisle, Ky., reports that the negro church of that city plans to support a native evangelist in Africa next year.

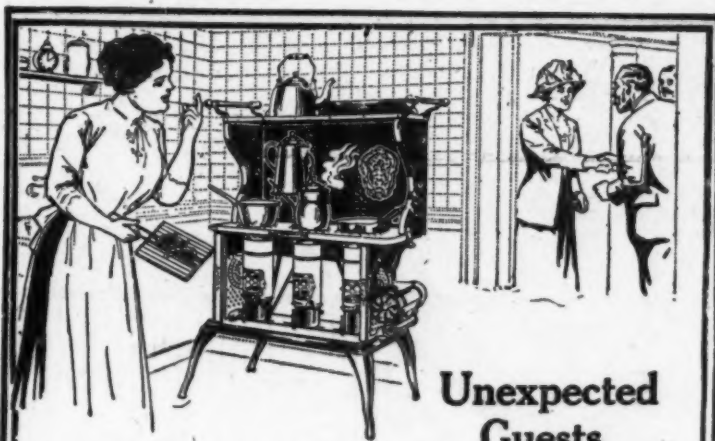
Herbert Smith of Lotumbe, Africa, reports an offering of \$10 from the church for missions. No member has \$50 worth of property and wages are eight cents a day.

The receipts of the Foreign Society are thus far considerably behind those of last year. This is a source of keen disappointment. We had hoped for a large gain. It is not too late yet to go far beyond last year. Let every church and Sunday-school give loyal support this year. Many offerings are slow in coming in. We trust that remittance will be made at the earliest convenience so that as good a report as possible may be made at Portland. The convention comes in the middle of the fiscal year and no full report can be made.

Many people have made inquiry recently as to the names of the men on the executive committee at the National conventions. While these men are elected annually at the national conventions, yet some do not know who they are. The names of the brethren who serve on this important committee are as follows: A. McLean, president, Cincinnati; W. S. Dickinson, business man, Cincinnati; Justin N. Green, minister, Cincinnati; S. M. Jefferson, professor, College of the Bible, Lexington, Ky.; B. C. Dewese, professor, College of the Bible, Lexington, Ky.; H. C. Kendrick, minister, Georgetown, Ky.; R. O. Newcomb, business man, Cincinnati; C. H. Winders, minister, Indianapolis; F. M. Rains, secretary, Cincinnati; Stephen Corey, secretary, Cincinnati; E. W. Allen, secretary, Kansas City, Mo.; C. W. Plopper, treasurer, Cincinnati; M. Y. Cooper, business man, Cincinnati.

STEPHEN J. COREY, Sec'y.

Cincinnati.



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